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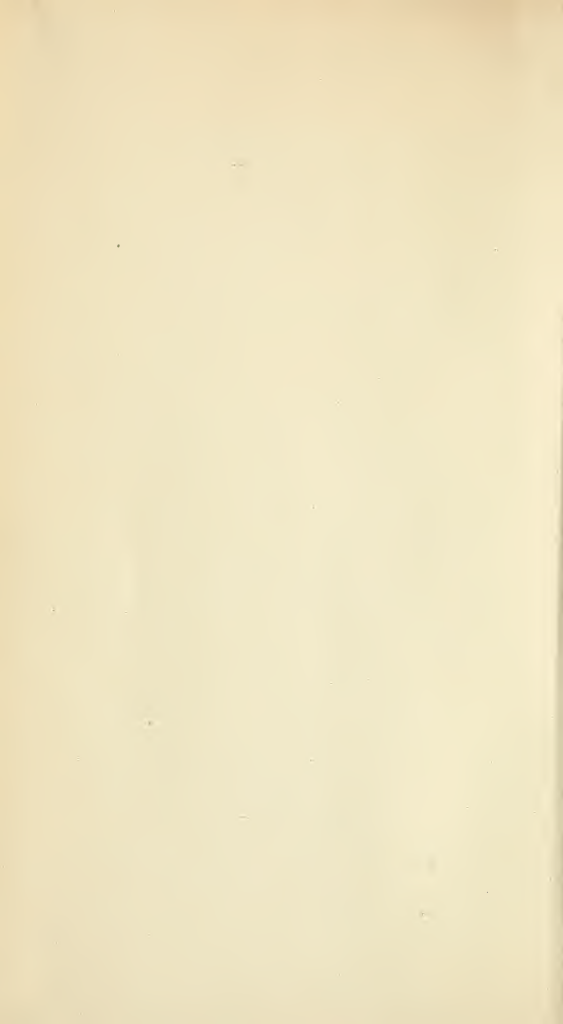
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NEW SERIES, No. 53.

THE
ANNUAL MONITOR
For 1895,
OR
OBITUARY
OF THE
MEMBERS OF THE SOCIETY OF FRIENDS
In Great Britain and Ireland,
FOR THE YEAR 1894.

LONDON :

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AND BY THE EDITOR,

WILLIAM ROBINSON, ST. OUENS, WESTON-SUPER-MARE.

1894.

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PREFACE.



THE *Annual Monitor* has now run an unbroken course of more than eighty years, with its annually repeated reminders that "here we have no continuing city," and its incitements to "seek one that is to come"; and it is a cause for thankfulness that year by year it has also borne and continues to bear its testimony, in its records of faithful Christian lives, to the solid and soul-satisfying truth of "those things that have been most surely believed among us," as truths to live by, and truths to die by in peace and blessed confidence. The world needs the testimony, not of the dying bed only, but of daily lives lived in the power of the grace of God dwelling in the heart by faith in Jesus Christ, and is right in its demand for more and more of this living evidence. These pages once more bear this testimony. May it be accepted by those who read, and encourage

their endeavours after the better life, and establish their faith in Him who came into the world clothed with humanity, and lived and died and rose again, that those for whom He died and now lives again "may have life, and may have it more abundantly."

W. ROBINSON.

Weston-super-Mare,
Twelfth month, 1894.

List of Memoirs.

JOSEPH ARMFIELD.

ELIZA BARLOW.

ANNA BELL.

HEZEKIAH BINNS.

ELIZABETH P. CASH.

CHARLES & ELIZA

EVANS.

GEORGE GILLET.

JONATHAN GRUBB.

SARAH G. HARVEY.

EMMA LAMB.

MARY J. LANGBORNE.

HENRY LEES.

MARY R. LYNESS.

CATH. L. MCCHEANE.

MARTHA MILNES.

JANE GURNEY PEASE.

JOHN PHILLIPS.

HENRY PICKERING.

HENRY RICHARDSON.

JOSEPH STANDING.

EMMA S. STURGE.

ELIZABETH G. THOMAS.

BENJAMIN TOWNSON.

WILLIAM WEATHERILL.

SUSANNA WILDING.

These memoirs are published without any official sanction or supervision on the part of the Society of Friends, and on the sole responsibility of the writers, their friends, and the Editor.

TABLE,

Showing the Deaths at different Ages, in the Society of Friends in Great Britain and Ireland, during the years 1891-92, 1892-93, and 1893-94.

AGE.	Year 1891-92.			Year 1892-93.			Year 1893-94.		
	Male.	Female	Total.	Male.	Female	Total.	Male.	Female	Total.
Under 1 year*	5	6	11	3	3	6	3	2	5
Under 5 years	9	7	16	8	7	15	5	3	8
From 5 to 10 years...	3	1	4	0	0	0	1	1	2
" 10 to 15 "	0	2	2	3	1	4	2	0	2
" 15 to 20 "	3	0	3	3	4	7	4	1	5
" 20 to 30 "	7	4	11	7	5	12	10	9	19
" 30 to 40 "	9	4	13	9	5	14	7	10	17
" 40 to 50 "	5	6	11	10	7	17	8	10	18
" 50 to 60 "	17	11	28	11	13	24	16	14	30
" 60 to 70 "	30	33	63	25	19	44	22	29	51
" 70 to 80 "	26	39	65	21	38	59	46	40	86
" 80 to 90 "	21	30	51	27	26	53	19	26	45
" 90 to 101 "	3	8	11	2	10	12	3	7	10
All Ages	133	145	278	126	135	261	143	150	293

* The numbers in this series are included in the next, "under 5 years."

Average age in 1891-92 61 years, 9 months, and 19 days.
 Average age in 1892-93 60 years, 8 months, and 28 days.
 Average age in 1893-94 61 years, 5 months, and 22 days.

THE ANNUAL MONITOR, 1895.

O B I T U A R Y.

	Age.		Time of Decease.	
SARAH AIRAY,	78	17	2mo.	1894.
<i>Wakefield.</i> Wife of James Airay.				
JONATHAN AKEROYD,	73	8	6mo.	1894.
<i>Birstal, near Gildersome.</i>				
MERCY E. ALEXANDER,	63	12	10mo.	1893.
<i>Sudbury.</i> Wife of Joseph Alexander.				
JACOB ALLEN,	62	6	9mo.	1894.
<i>Richhill.</i>				
JOSEPH ARMFIELD,	73	29	5mo.	1894.
<i>Croham Mount, Croydon.</i> A Minister.				

Joseph Armfield was born in China Walk, Lambeth, on the 3rd of First month, 1821. He was the second son of George and Ann Armfield,

whose ancestry can be traced in the Society of Friends for many generations. He always especially cherished his mother's memory, and frequently spoke, with gratitude to God, of what he owed to her sweet loving spirit and Christian example. His earliest recollections included the five-mile walks to and from the little week-day meeting at Winchmore Hill, with his hand in hers.

At the age of eight years he was sent to Croydon School. In spite of the more rigorous regime of those days, his school life was a pleasant one, and before it ended he was at the head of the school, both in stature and in class. Young as he then was, he evinced that deep interest in public affairs which characterised him through life, and would eagerly welcome news of the outside and political world. Of more importance still were the impressions of divine grace received during the five years of his life at school, and he afterwards bore grateful testimony to spiritual blessing received through the visits of Joseph John Gurney, Stephen Grellet, John Wilbur, and Thomas Shillitoe.

On leaving School, Joseph Armfield was apprenticed for seven years to his cousin, Jacob Post, of Islington, an ironmonger and corndealer,

and became a member of Peel Meeting.* The close intercourse with Jacob and Elizabeth Post exercised a marked influence on J. Armfield's future life, and he expressed thankfulness that, though he was not insensible to the attractions which beset a young man on entering upon life, yet that his guarded surroundings helped him in avoiding temptations to which his social temperament might otherwise have led him. J. and E. Post lost their only son, at the age of 16, whilst J. Armfield was with them, and he filled, in some measure, the void in the parents' hearts. Elizabeth Post would have him drive her to Meeting, and her husband often employed him as his secretary in meeting business. Joseph Armfield had now the opportunity of attending the Yearly Meeting for the first time, a privilege which he greatly valued, and of which he availed himself for sixty years, with the exception of an unavoidable absence from some of the sittings in 1847. His interest was soon awakened in the Temperance

* NOTE.—J.A.'s interest in this Meeting continued long after his removal from Islington, and he records in his diary the deep feeling with which, in the year 1860, it became his duty as Clerk on that occasion, to draw up the minute, by which Peel was dissolved as an independent Monthly Meeting.

See "*London Friends' Meetings*," by William Beck, page, 211.

question, then in its early days, and in First month, 1839, he signed the pledge at a meeting in Islington. The Ragged-School movement, then in its infancy, also attracted his attention, and he writes to his sister of an interesting visit paid, with Elizabeth Post, about this time, to a ragged-school and night refuge.

At the age of twenty-one, J. Armfield left Islington to join his elder brother George in the coachbuilding business, at Croydon. Of this change he wrote in after years—"As I now had to take upon myself more decidedly the responsibility of my own actions, I sought, and was favoured to experience, as I was enabled to walk in the Light, a more clear sense of that which served God, and that which served Him not. I was deeply sensible of a need of greater watchfulness and diligence, of greater faithfulness to the will of God, and more of the spirit of his dear Son, whom I looked unto as the perfect example, the perfect Saviour. Great was the forbearance of the Lord, and I was never suffered to despair, although I experienced at this time, repeated assaults from the soul's enemy. I was also helped by the beautiful Christian examples with which I was privileged to meet in female society—my relatives and nearly attached friends. First

through my dear mother, and afterwards through her cousin, Susannah Post, to whom she was closely attached, I learned more of true Christian refinement and the beauty of holiness, and experienced an utter disregard and dislike of gross pleasures and indulgences. I have owed much through life to such female companionship. In the absence of the same, how many have made shipwreck of honour and self-respect, and even of faith and a good conscience."

At the expiration of three years, Joseph Armfield returned to London to undertake business journeys for his uncle, John Hubbert, manufacturer of mops, yarn, mats, &c. Though at this time he was deeply feeling the loss of his mother, who had died at Croydon just previous to his leaving that town, he entered upon this new sphere of labour with his accustomed energy, and gladly embraced the opportunity of seeing the southern and midland counties of England. Though now only twenty-four years of age, he realized the solemn responsibility which devolves upon each individual in the church, and which the members of our Society, in particular, have the opportunity of exercising. He writes in 1845, "Already many of those whom I had looked up to as fathers in the church have passed away,

others of them are in declining health, and a sense of personal responsibility grows upon me." He valued the attendance of various meetings with John Hubbert, who was an active member of the Society of Friends. The bond between uncle and nephew was a close one, but at the end of eleven months he was liberated by his uncle for a more lucrative post as confidential clerk to, and to take charge of the premises of, John Warner and Sons, brass founders, &c., in Jewin Crescent, London, in which position he remained for ten years.

The business capacity of which his childhood had given promise now rapidly developed; but with all his interest in the business life of the great city, his memoranda and correspondence of that time evince an earnest desire to be not of the world, though in it. In Twelfth month, 1847, soon after entering upon this employment, he was united in marriage with Julia Ashby, of Brixton. Their house being larger than was needed for their own requirements, they were glad to accommodate Friends and others who came up to London; and the number of those who applied for such entertainment increased so rapidly, that in 1857 they took a house in South Place, Finsbury, which they opened as a temper-

ance boarding-house. Julia Armfield shared her husband's deep interest in the welfare of their section of the church, and neither the cares of a young family nor the claims of business were allowed to deter them from any undertaking to which they believed themselves divinely called. Joseph Armfield first took vocal part in meetings for worship at the age of thirty-three, and experienced great peace of mind in having yielded to what he believed to have been dictated by the Holy Spirit. He writes in his diary, "My heart has greatly rejoiced, whilst my spirit has been humbled, in that the Father of mercies, the God of the whole earth, should condescend to make any use of me as an instrument in the furtherance of His cause upon earth. May humility and the fear of the Lord ever be my environment." He afterwards writes, "I have been thankfully sensible this day of the visitations of divine regard extended to our gatherings for the worship of the Almighty, who calls for a public testimony to His goodness." It was not, however, until the Tenth month of 1881 that he was recorded as a minister.

As years passed by, Joseph Armfield's share in the work of the Society of Friends largely increased. Whilst he felt close unity with all

who loved and served our Lord Jesus Christ, to whatever branch of His church they were allied, he was from his earliest years deeply attached to the distinguishing views of Friends, and to their mode of public worship. He felt that there was an increasing need for the special testimonies of the Society, and he deprecated any tendency to conform to the methods of other churches, with the hope of gaining an increased attendance at our own meetings. At the same time he was of a liberal and non-exclusive spirit. Under date, First month 31st, 1875, he writes to his beloved daughter, who had informed him of her intention to ally herself with a small and very exclusive section of the Society—"Whilst I do not doubt thy sincerity, I do indeed desire, my dear child, that thou mayst be guided only by a true sense of divine requirement, and not mistake for this any sudden change of feeling which may have taken place during thy recent intercourse. The tendency of those who have united with that community has been to withdraw themselves from spheres of wider and greater influence, and to assume a repellant demeanour towards others. Surely such is not the fruit of the Spirit, nor evidence of its fuller influence in the heart; for in every advance in the higher life the spirit of

the Master prompts to a going out to seek those whom we believe to be out of the right way, and to the endeavour to influence them by the power of love and forbearance." The same views find expression in a letter, addressed a few months before his death, to a Friend in Australia, dated 15th of Eleventh month, 1893. After referring to the interest he felt in reading the "Australian Friend," he says, "The liberty of expression in these articles is very desirable, as affording an opportunity of exchanging views which may really differ more in form of expression than in substance, and of proving to us that enough of unity of purpose and essential truth may exist to give opportunity of valuable co-operation under a common bond. There may be variety without contrariety, and there may be outward uniformity where co-operation involves painful violation of private judgment. It is very refreshing when we find that barriers to Christian intercourse are but imaginary, and that, after all, a unity in essentials exists. We should rejoice in *any* measure of good in those who appear to be out of the way. Do we not find comparative degrees of growth alluded to in our Lord's teaching when on earth, so that to some unlikely states it should be 'more tolerable,' more accessible to the Spirit's

influence, than to those who would appear from their antecedents to be more likely. In many other points the truth is manifest that God seeth not as man seeth. This we cannot believe is to be received as a mere dogmatic statement, but as an incentive to strive to become more like Him who is the Alpha and Omega of our faith, the source of all right action, our Redeemer and Sanctifier."

Whilst intimately connected with the Christian work of the Society of Friends, many other subjects claimed his attention:—the cause of Temperance in particular, and the pledge which he had signed in early years was strictly adhered to through life. He watched with deep interest the course of the Direct Veto question from its first introduction into Parliament, and attended the demonstrations in its favour. Within three weeks of his death he was present at the great farewell meeting arranged for Frances Willard, in Queen's Hall, and he was to the last an earnest supporter of the United Kingdom Alliance. He also took great interest in the cause of International Arbitration, and the Anti-Opium and Social Purity Associations claimed his warm sympathy. He took an active part in the Anti-Slavery Movement, but, though much pressed at one time to join its

committee, he felt he could not consistently do so, as it did not, as a body, feel restrained from countenancing the suppression of the slave trade by warlike means. Joseph Armfield followed with interest the course of political affairs, and was a diligent member of the Liberal committee. He addressed a large Liberal meeting in Croydon within a fortnight of his death, and urged upon his hearers the duty of accepting their individual responsibility with regard to the righteous and beneficial government of their country.

In the year 1873, Joseph Armfield was saddened by the serious illness of his wife; but after many anxious months she was favoured to recover, and in the spring of 1874, he removed her to a beautiful country residence near Croydon, where he had the joy of seeing her life prolonged for fifteen years. He continued to go up to business in the city until the end of his life, and his keen enjoyment of the country and rural pursuits made his return to this peaceful spot a perpetually recurring pleasure. He would always rise at or before six o'clock, and had an hour's work in the garden or houses, as weather permitted, before returning to his room for the quiet half-hour's time of devotion with his wife, which no press of engagements was ever permitted to curtail.

In the Fifth month, 1889, after a long period of increasing weakness, Julia Armfield was called from earth. The blank of the separation after such a long and close union was very great, but the sorrowing one was permitted to feel the gracious presence of the God of all comfort in this time of proving, and the effects of this chastened sorrow were evinced in a still deeper solemnity and power in his addresses in meeting, as well as in the mellowing of his character. His deep sympathy with, and power of entering into the feelings of others in times of joy or sorrow, had always been a marked feature of his character, and, perhaps, few Friends have stood so often by the open grave. He accounted it a privilege, as well as a duty, to share the sorrow of stricken hearts on those occasions, and to seek to learn the solemn and important lessons which these reminders of the transitory and uncertain tenure of our life on earth are designed to teach.

In the autumn of 1890 Joseph Armfield's home was again brightened by his union in marriage with Louisa Dell, and deep were his feelings of thankfulness to the One in whose fear this relationship had been entered upon. In less than two years, however, this happy union was terminated by the sudden death of Louisa

Armfield from apoplexy. This unexpected blow was well nigh overwhelming, and J. Armfield received a physical shock, from which his system never fully recovered, though he relaxed none of his ardour in the business and duties of life. Many sorrows and anxieties were permitted to befall him in his latter years, but his naturally buoyant spirits and his love to and trust in God his Saviour supported him through all. He often spoke of a sweet sense of communion of spirit with departed loved ones, and would sometimes use the present tense in speaking of them, saying, "Oh, that is just what she likes," &c. Often in prayer, as on the last morning of his life, would he give thanks for the many precious memories which link us to the unseen world.

"O, think not that the spirit's dead ;
For when you seek the mercy-seat,
You may, in sweet communion led,
All join at the Redeemer's feet.

He realized that every chastening which our Father in heaven permits to befall His children is designed also to yield the peaceable fruits of righteousness to others through them, "that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God. For as the sufferings of

Christ abound in us, so our consolation also aboundeth by Christ." Especially did he feel this to be the case with those who are called to vocal ministry. He entertained a deep sense of the solemn responsibility of this office, and the importance of seeking not to go before our Guide, but to wait for words from Him. Not only in the public meeting for worship, but also in the time of silence after the morning and evening reading at home he felt that he was not at liberty to speak, or to offer vocal prayer, regularly on each occasion. This, perhaps, added to the feeling of solemnity experienced by those who heard his words of prayer or exhortation in the home circle. He strongly deprecated all criticism of ministers, or their ministry, in general conversation, though he was faithful in speaking or writing to any whose matter or mode of expression might, he feared, weaken the effect of their addresses.

In the Eighth month of 1893, J. Armfield was united in marriage with Caroline Candler. But he allowed neither joy nor sorrow to engross his feelings, and during the three weeks spent in Ireland after his marriage, he was called to service in the Friends' Meetings which he attended at Dublin and Cork, and was much

interested in studying the habits and position of the people with reference to their demand for Home Rule. The last ten months of his married life brought much peace and joy, though chastened by many anxieties. His unruffled calmness and self-control under trials, whether small or great, was very marked. On one occasion, after repeated depredations in the garden, his wife remarked that it was not the loss of the fruit that was to be regretted, but the presence of evil-disposed persons so near them. "Ah, dear," he replied, "the wheat and tares *must* grow together until the harvest ; we must wait for a future life to enjoy that glorious, full, and uninterrupted communion of souls :—

All adverse circumstance He can employ
To show how powerless every changing phase
Of life, how futile man's malicious ways,
His children's peace to trouble or destroy."

Shortly before his death he felt a concern to attend Isleworth Meeting, and as he walked with his wife along the banks of the Thames from Kew Bridge station on that bright First-day morning, past the chestnut trees in full bloom, he spoke of the tender love of God to man, shown in these beauties of creation. Before entering the Meeting-house, he walked round the

little burial ground, which contained the graves of so many whom he had known and loved, and remarked—"What a sweet spot for the poor body's last resting place!" little thinking that ere another month had elapsed he, too, would be lying there. He attended each sitting of the Yearly Meeting of 1894 up to the evening of the day preceding his death, and took active part in its deliberations. On that last afternoon he spoke earnestly in support of a recommendation from the Lancashire Quarterly Meeting, that our Yearly Meeting should no longer make a selection of certain American Meetings with which to correspond, but should each year prepare a single epistle of brotherly greeting to *all* the American Yearly Meetings which bear our name, and might be willing to receive it. He alluded to the fact that our Lord, when on earth, sought those most who were furthest from the ranks of the orthodox in the Jewish religion, and said it was inadvisable to leave out the body of people, who, if not holding in unity with us all the principles of the religion of Christ, did embrace it to a very large degree, and had shown their faith by their works.

On telling his wife afterwards of the part he had taken in the discussion of that afternoon he

said—"I hope I did not rise to speak too soon, but I felt so anxious as to the conclusion to be arrived at, and I feared I might not have another opportunity of speaking"; and thus it proved.

On Third-day morning he rose early as usual and went into the garden, returning to his room at seven o'clock. After reading a portion of Holy Scripture he engaged in prayer, followed by a time of solemn silence. He then read the portion for the day from the "Diurnal" compiled by Catherine Sturge, and was so much impressed by the lines (from Whittier) that he read them over twice, with much solemnity—

"His pine trees whisper 'Trust and wait';
His flowers are prophesying,
That all we dread of change or fate,
His love is underlying."

On the way to the station to catch a train in time for the opening of the morning sitting of the Yearly Meeting he was suddenly seized with an attack of angina pectoris. He bore the agonizing pain with the greatest calmness and fortitude, only anxious not to distress the one who was with him. On being conveyed home he revived, but consented to go up to his room (he had never before spent a day in bed). The doctor spoke of no danger, and the sufferer lay

in a peaceful frame of mind, making no complaint, only asking his wife to sit close by him. On her expressing regret that he was prevented from attending the Yearly Meeting on that day, when a subject in which he was especially interested was being considered, he replied, "It is all right, darling, it is not of our ordering, all is Divinely ordered." He spoke much of his early days and of Friends long since passed away. Only once did he refer to trials and anxieties through which he had been passing of late, but quickly mastered his emotions, saying—"I have indeed been Divinely supported, and there is nothing that need really trouble me now, is there?"

Towards evening he spoke of a strange feeling of faintness, saying "Do pray for me that I may be kept in patience."

About nine o'clock he closed his eyes, and as his wife sat watching him he suddenly looked up and kissed her. A minute afterwards a spasm of agony passed over his features; then they resumed their calm peaceful expression, the eyes closed, and the purified spirit returned unto God who gave it.

CHARLES ASHFORD, 65 31 1mo. 1894.
Christchurch, Hants.

JOHN H. ASHFORD,	62	10	11mo.	1893.
<i>Christchurch, Hants.</i>				
MARY A. BAILEY,	66	26	2mo.	1894.
<i>Uxbridge.</i>				
SARAH BAKER,	94	24	9mo.	1894.
<i>Coombe Down, Bath.</i>				
WILFRID BARBER,	8	9	7mo.	1894.
<i>Dore, near Sheffield.</i> Son of Herbert and Isabel Barber.				
MATILDA BARBROOK,	71	25	6mo.	1894.
<i>Maldon.</i> Wife of James Barbrook.				
ELIZA BARLOW,	80	18	3mo.	1894.
<i>Carlisle.</i> An Elder. Widow of John Barlow.				

As it is impossible to describe the fragrance of a flower, so is it difficult to describe the charm there was in the personality of her of whom the following little sketch will speak. To say that she could have no more fitting emblem than the flower, which in youth she chose as her own, the mignonette, may perhaps express not unfitly something of the perfect sweetness of her nature, her unobtrusiveness, and wonderful humility. Truly she was "clothed with humility." Of her it had been said, "She does not try to be humble, she is humble"; and in like manner, on the day when her remains were laid to rest, one remarked,

“ ‘Unselfish’ was not the word for her, she had no self.”

So diffident was she regarding her own attainments, and almost timidly sensitive, that, though beloved by a very wide circle, it was reserved for those nearest to know the full sweetness of her heart, the wealth of love and sympathy it had to bestow, and the remarkable self-abnegation of her daily life. As the wife, the mother who made home a blessed place; as the considerate mistress, the sympathizing friend, she shone most.

She also had a very charming playfulness, joining readily in the mirth of others, and in her mellow old age, until too enfeebled with illness, laughing with the merriest. On the day of her funeral one of her late husband's nieces, who loved her as her own aunt, said, “Though she was so good, and lovely, and saintly, yet she was very human. I think we never laughed so heartily as when she was with us.”

Eliza Barlow was the youngest of a large family of brothers and sisters, and was the daughter of Thomas Nicholson, corn merchant, of Cartgate, near Whitehaven. Her mother was a Sutton, of Scotby, and niece of that Quaker gentleman of the olden time, Elihu Robinson, of

Eaglesfield, whose practical kindness to John Dalton, in furthering his education when a poor lad, materially helped forward the future noted philosopher.*

As far back as can be traced, Nicholsons lived at Cartgate ; and among the old family relics possessed by the late Eliza Barlow is an ancient Bible of the year 1616. On a sheet of paper fastened inside, is given an interesting reminiscence of the past, interesting to the family concerned, and, in measure, to the Society of Friends. It is in the handwriting of the late Mary Nicholson, of Whitehaven, so well beloved and widely known as a minister among Friends :—
“ James Lancaster, to whom this Bible belonged, resided on the Isle of Walney, in Lancashire. Convinced by George Fox in 1652 ; following year came forth as a Minister ; in 1654 went on a gospel mission to Scotland with Miles Halhead ; in 1665 visited many of the midland counties in England. There was not, perhaps, anyone who was so much associated with George Fox as James Lancaster. He not only accompanied him throughout his visit to the Western Hemisphere,

* See Dr. Lonsdale's “Worthies of Cumberland, Dr. John Dalton,” and H. M. Wigham's “Bag of Old Letters” (Elihu Robinson) in the “*Friends' Quarterly Examiner*.”

but he was also with him during his visit to Scotland in 1657, and to Ireland in 1669 ; and on these occasions it appears that he frequently acted as his amanuensis, (see history of Society, American). Dinah Lancaster, daughter of James Lancaster, married John Nicholson and came to Cartgate. After the death of her father, James Lancaster, she and her husband were returning home from Walney to Cartgate, bringing the Bible with an infant on horseback ; and in crossing the sands their horse sank, and they narrowly escaped, with their child and their Bible ; see the marks of salt water on its pages."

In strange contrast to James Lancaster's devotion to George Fox, is the conduct of his wife, who joined others in bitter hostility against him, throwing stones in his face, while her husband protected him at his own risk. The account of this is given in the " Journal of George Fox." The daughter Dinah appears to have followed her father's example, and her descendants also in their turn, for the Nicholsons seem to have been Friends thenceforward with few exceptions.

When Eliza Nicholson was two years old, her father exchanged houses with one of his brothers, and removed with his family to Spring-

field, still further from town. This lovely home was ever after associated with all that was happiest and most delightful in the youth of the brothers and sisters ; hence its name has possessed a peculiar charm for the succeeding generation. Here the happy years of Eliza's childhood passed, until the great bereavement came, which deprived the family of their kind and loving father. He and his little daughter were spending the night with his eldest son, James Nicholson, in Whitehaven, when the summons came. The event as told by his son, seemed peculiarly touching for the little girl. He says, " He came to my house along with his dear little daughter Eliza In the morning, when Eliza went into the room . . . my dear father was leaning over the bedside, quite dead, and dear little Eliza took hold of his hand and cried out, ' My father is dead ! ' "

After this the widow removed, with those of her family still remaining with her, into Whitehaven, where she died in 1834. She was an acknowledged minister. Eliza Nicholson, now left alone, spent much time with her married sisters in Edinburgh and Carlisle, her permanent home being with her " sister-cousin," Mary Nicholson, in Whitehaven. She was a welcome guest at her sisters' homes, and a very favourite

“Auntie” with their children, the warm affection enduring through life.

The life in Edinburgh had many attractions, not only in the immediate social circle, and the interests of the Scottish capital, but in the frequent presence in the home of her brother-in-law, John Wigham, junior, a very public-spirited man, of leaders of reform, philanthropists, and other good men of the day. John Bright, Duncan McLaren, Drs. Ritchie and Guthrie, Sir W. Trevelyan, T. B. (afterwards Lord) Macaulay, Cobden, and George Thompson were among the guests from time to time ; and though from the point of a very unobtrusive and junior member of the family circle, Eliza Nicholson nevertheless shared the interest of such occasions. Very pleasant intercourse was also enjoyed with the Ladies Erskine and their brother (the family of the Earl of Mar). She was a warm personal friend of Elihu Burritt and Frederick Douglass, being also a practical helper in the work of the latter. He visited her in later days when in England ; and his letters, some received as early as 1847, have been carefully preserved.

A friend writing of this time says ; “I realize the advance of time when I recall my earliest recollection of her as the sweet young

aunt at Salisbury Road ; where she was very devoted to her sister's children, and looked as if she were but an elder daughter of her brother-in-law, John Wigham. There was great beauty in her aspect, the blue eyes and dark hair ; and I remember well hearing how she was admired in Paris at the Peace Congress in 1849, when Lamartine presided."

On New Year's Day, 1851, Eliza Nicholson became the happy bride of John Barlow, Assistant Professor at the Royal (Dick) Veterinary College, Edinburgh, and Lecturer on Zootomy, Comparative Anatomy and Physiology. This was one of Heaven's own unions. The intense happiness in one another, the perfect love, seem to have been unshadowed. Three children, two sons and a daughter, were born, and domestic happiness seemed complete, for very affectionate relationship ever subsisted between the wife and her husband's relatives, while he in turn was deeply beloved by her family. John Barlow's scientific attainments were great, and his reputation was steadily rising, when, in His unerring love and wisdom, God saw meet to call him to Heaven's higher service, and the stricken widow and orphan children were bereaved of the tenderest of husbands and fathers. The record written by

herself of the closing weeks could scarcely be more touching. Among the many tender things the dying husband said was, "Yes, I believe I have the intensest human sympathy. I have a wife whose sympathies are the most delicate, the most refined, whom I know feels for me with the intensest pain." And again and again, "My darling wife, my blessed wife." But better than this beautiful earthly love, was the brightness of Heavenly radiance in that sick room, the testimony to the work of his beloved Saviour, the foretaste of glory vouchsafed.*

The deep sorrow of this time left traces on Eliza Barlow's face which ever remained, giving the sweetest expression of chastened feeling, of peace after strife, and also of "clear shining after rain;" for, notwithstanding the underlying wistfulness, her face was one of the brightest, and her smile a beam of light. Writing to her son, Henry Thorne, the well known Y.M.C.A. Evangelist, said: "Your dear mother's face is often in my mind. She certainly knows what rest in Jesus is." And since her death it has been very beautiful to receive repeated testimony to the influence that sweet face exerted, all unconsciously to herself.

* See account in Annual Monitor for 1856.

Eighteen months after her husband's death another great sorrow came in the death of her elder son. Heavy money losses had also been her portion, and deep waters were passed through. Unwavering was her testimony to the loving care of Him who is the husband to the widow, and a Father to the fatherless. So real did it become to her younger children that their father and brother were with their Saviour, so truly did the mother make the Home on high a reality to their minds, that Heaven might indeed be said to "lie about them in their infancy." She ever set them the example of caring for those poorer than themselves, and to this day her memory is cherished by some of the poor in Edinburgh whom she befriended.

In 1863 she and her elder widowed sister removed to Carlisle, that they might be near their relatives. During her life there she entered into many interests, in addition to those home ties which ever had their primary place, and also those of the Society of Friends. She always kept in the background, looking to others to take the lead ; but in her retiring way gave sympathetic help in work among the poor, the cause of Temperance, that cause in which Mrs. Butler has so nobly laboured, and the work for

the "War victims" in 1870. She was deeply interested in the work of Moody and Sankey, attending their meetings when they were in Carlisle, and was a well known frequenter of Bible Readings and meetings of a kindred nature. She had a good voice, and clear enunciation, and her reading aloud was greatly enjoyed by the "Mothers" of the Bible and Domestic Mission, of the Committee of which she was a member.

One lady, for many years a valued Minister in the Society of Friends, wrote after Eliza Barlow's death: ". . . her reading aloud and reciting were very helpful to me: the clear enunciation of each word in her rich, melodious voice, was very charming. . . . Deaf people can usually hear me. They say, 'Thou speaks plain.' I owe it to loving admiration of your lovely mother."

A letter written by Eliza Nicholson when barely eighteen, to a dear friend some years younger who was mourning the loss of an elder sister, has touches characteristic of herself in mature life. She says:—"I can imagine thee, dear, doing all in thy power to atone for such a loss, and I hope the effort will do much to reconcile thee to thy bereavement, though at first I can easily believe it would seem more congenial

to thy feelings to indulge in unavailing sorrow, yet I believe it will afford thee more real comfort and relief to be engaged in softening the grief of those dear ones by whom thou art surrounded, and endeavouring by all the means in thy power to lessen the feeling of their loss." Towards the conclusion, speaking of the letter just penned, in reference to the then rate of postage—"I am aware it is not worth tenpence halfpenny!" Truly in her subsequent course she herself did live for others, and put self in a very humble place.

The following extracts give a little idea of the influence she shed around. Looking back over the lapse of forty years a doctor in the army writes :—"I have a distinct recollection of your dear mother's appearance, and the deep impression I had of her being one of God's dear children, of her sweet and Christian conversation.

. . . . I never forget your dear mother's kind manner and sweet smile and profitable conversation, and I admired her beautiful mind and temper, and knew she had been honoured to be a succourer of very many."

A great-nephew, abroad at the time Eliza Barlow passed away, wrote :—"Easter has been all sunshine, and I have been thinking what a

specially bright reminder of the glorious resurrection it has been, not a cloud to dim the glory, as then not a tear will dim the eye. And as Auntie's life has always brought sunshine to those around her, so her going home will always remind me of sunshine too, it is so like her."

Another says — "Her sweet and loving presence I shall always associate with Murrell Hill, it seemed such a pervading sunshine."

Another says—"The sweet and saintly heart will be quite at home 'over there.'"

The following is striking, and Eliza Barlow would have found it very difficult to realize that her influence had been such as is here described:—"I use no words in excess of what I feel when I say that many a time I have looked back to the times when I have seen you all at Carlisle, as well as to my own home, and felt a strength from the recollection which sufficed to keep many of my worst thoughts at bay; and foremost amongst all such recollections has stood out clearly the calm quiet faith of one who was most evidently happy in the Christian faith. It perhaps is hard for you to realize, and as hard for me to explain exactly what I mean, but I assure you, even bad people, touching the desperate ground of atheism, may be, I firmly believe,

influenced by just a glimpse of such a life as that of your mother. There is more in such a life than in hundreds of eloquent sermons and tons of books."

The later years of her life were very bright and mellow and beautiful ; truly she had the "dew of her youth." She almost lived the lives of her son and daughter, so keen was her interest in all that occupied them. This was widely extended beyond her immediate circle, and her days were spent in great activity.

Rather less than three years before the end the first of the marked declines of strength took place in a serious attack at the heart. Later she was able to go to Peebles with her daughter, for change—their "honeymoon" this visit was called, so happily did the weeks fly past with only one another's companionship. In the autumn, however, the heart symptoms returned very seriously, and though with many fluctuations for the better, there was from that time gradual decline. The following summer there was a very slight attack of paralysis. Mercifully it left no part of the body paralyzed, but she was much more feeble afterwards, and her bright spirit was often oppressed. This, however, almost entirely passed away, and on some of her better days the old

vivacity returned, and it was cause for deep gratitude that though so intensely frail and weak in body, her mind was henceforth bright and clear to the day of her departure, her loving interest in her family and friends, both near and distant, and appreciation of their letters and tokens of love being very vivid. It was very touching to see, however weak and ill she might be feeling, how she would rouse herself to speak cheerfully to her son when he came into her room, so that he said afterwards, "I never saw her at her worst !"

The beautiful summer of 1893 has many peaceful memories of hours spent on the lawn, where she was wheeled day after day, so also has the last winter, when she used to be laid on the couch by the drawing-room fire in the evenings, and listen to reading.

On the 13th of Eleventh Month, she reached her 80th birthday, a day ever to be looked back to with sacred pleasure. She was feeling much better at that time, and warmly appreciated the many tokens of love that reached her, and seeing her friends. One gift gave her special satisfaction, a hand-printed, large-type copy of the passage in John x. 27-30, "My sheep hear My voice," &c. This passage she had been wont to call "her own,"

and used to con it over and over again, by night and day ; it was now placed at the foot of her bed.

She had taken a deep interest in the work of Dr. John G. Paton, and felt a great wish to see him. He was in Carlisle two weeks before the end, and came to see her. Most beautiful and touching was it to see these two silver-haired servants of God, one lying on her sofa in great weakness, the other working hard, and preparing to go abroad "for the last time." After the warm mutual greeting, he gently laid his hand on her head, and stroked the silken hair, saying, "The Lord bless thee, dear." As he sat down Eliza Barlow turned to her daughter, and said, "John G. Paton !" feeling how wonderful it was to look on him of whom she had read such remarkable things. He spoke of Jesus ; His blood that cleanseth from sin ; His love ; His strength in time of need : and His gracious promise, "I go to prepare a place for you" ; and dwelt especially on the words : "And if I go and prepare a place for you, I will come again, and receive you unto myself. . . .," adding, "*I will come again*, not leave us to find the way alone."

Prayer was offered most appropriately, and

was sealed by her "Amen." As he said goodbye, he stood a moment, and, looking down on her, said softly, as if to himself, "Dear old lady!" Her daughter said, "She has been a blessed mother." He rejoined, "Ah! what a privilege to minister to her now!" When he heard she had gone to be with Christ, he wrote words of tender sympathy and comfort to the bereaved.

She enjoyed the repeating of hymns by her daughter, after retiring for the night; her own special hymn was, "I heard the voice of Jesus say, Come unto Me and rest;" and this was repeated oftener than the day. It was very touching to hear her again and again turn some of the lines of these hymns into prayers. Truly she had the broken and the contrite heart which God does not despise. The last text she quoted was, "When He giveth quietness, who then can make trouble?"

She was the recipient of intense love, and she poured love forth on her children to the last; and one who had served her faithfully for more than forty years and had stood at her husband's death bed, received her own special words of affection and recognition. Once, when her daughter had been out of the room for a little, and returned, some one queried if she had a smile for

her. She was in great physical distress and weakness, but a smile was given, and the sweet words, feebly uttered, "Yes, a smile for thee, a smile for thee." Later in the day she spoke most lovingly to her son, telling him "Thou hast been a good son to me, always such a good son." A much-loved great niece, who had, during the previous year-and-half, given invaluable help in nursing, was with her during the closing days, and received many loving words of warm appreciation.

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On 18th of Third month, the call came to join the heavenly hosannas. The last fully distinguishable words were of deep love to her son and daughter, telling them what they had been to her; but after these, followed words which sounded like "Jesus, Jesus, Jesus." The doctor, whose exceeding kindness and helpfulness had been one of the greatest alleviations during the years of illness, came for the last time. She could not speak, but, some slight movement and assent, seemed to indicate consciousness of his familiar presence. The pathos was intense, when, as he was leaving her, he bent low over her, and said in his gentle voice, looking to see if there were recognition, "Good-bye," the word which never before had been unanswered.

The breathing became slower and slower, there was not one struggle, all was peaceful and painless ; and Jesus did not leave her to find the way alone. The mourners knelt, and a beloved niece, who had been with her in past sorrows, gave thanks for the entrance “ ministered abundantly.” She had passed from earthly love into the sunshine of love itself, held by the hand of her Lord ; and God’s own hand seemed to smooth away all the marks of age and suffering, and none remained but the dear familiar lines known long years ago.

Lovingly, and under a cloudless sky, she was laid to rest in the cemetery, not far from where other dear ones had been laid, and her own beloved hymn was sung at the grave-side.

The following words, written by a clergyman, for whom she had felt a warm friendship, seem fitting here :—

“ The world is all the poorer for the loss of such an one, and those of us, who were privileged outside your own circle to learn something of the beautiful influence which is now a sweet memory, will thank God the more for having known and loved her. I was at ———, on the 18th, and was preaching from that beautiful psalm for the day, the 90th (v. 17), little thinking that the

mortality which the psalm speaks of was even then being 'swallowed up of life.' The 'beauty of the Lord her God' was indeed upon her in this life ; how much more now."

MARION BARRINGTON, 33 26 6mo. 1894.

Bray. Daughter of Edward Barrington.

RICHARD C. BARROW, 66 2 10mo. 1894.

Birmingham. An Elder.

PRISCILLA BARTER, 82 25 7mo. 1894.

Reading. Widow of Samuel Barter.

RACHEL BAYNES, 46 18 7mo. 1894.

Darlington. Daughter of the late Oswald Baynes.

ANNA BELL, 44 7 10mo. 1894.

Ashford. A Minister.

Was born on the 11th of Ninth month, 1850 at The Grove, Basingstoke. She was the youngest daughter of Sheppard and Eliza Bell.

When about five years old disease showed itself, which resulted in lameness, which continued with her through life. As a child there were times when she suffered much pain. She was nursed most tenderly and devotedly by her mother, and at one time could hardly bear that anyone else should touch her.

But after some years the suffering very much

ceased, and she was able to walk about on crutches quite easily. She was very enterprising in doing what was in her power ; at the seaside would often climb about on the rocks, swinging herself over the pools, and laughingly tell what a help the crutches were. One who knew her slightly, describing her first meeting with her, writes, " I remember so vividly the first time I saw your dear sister. I was with father and mother, staying a few days at Alton, and they took me to call on your father and mother, and told me of the daughter who was lame. I had expected to see an invalid to whom life was a burden, instead of which I saw a merry laughing girl, who ran a race with me and beat me too, and then gave me a laughing description of the advantages of crutches, and how fast one could go with them. It was such a lesson to me, for years after, to try and look on the bright side."

Though it must often have been a sore trial to one who had such capacities for enjoyment, we never remember hearing any complaint, or even the expressed wish that she could do as others could. We believe very early on in life she accepted this trial as from a loving Father's hand, and could say " Yes " to his appointment, in the details of it. Indeed this is expressed in one of

her letters to her friend, S. C., when she is speaking of her lameness, "I have always, even before I could say that God's Spirit testified with mine that I was His child, rejoiced to receive it as a *token of His love*, a sign that He was dealing with me; and His deep love for our highest interests has seemed to me so specially shewn when He chastens us. But I never like to speak of it as a great trouble, because it has been made so very light to me in many ways, and my life is so full of blessings."

We do not know when she first trusted her soul to her Saviour; but the early years of her Christian life were often clouded by fears that she was not really His. She was exceedingly conscientious, especially about speaking the truth, and often suffered a good deal when she feared she had not done so. Once, when asked if she had enjoyed herself, she said "Yes," and then thought it was not correct, and was very unhappy about it. Very often since then she would give an evasive answer to a similar question, for fear of not saying the exact truth. The severe pain and illness which was often her portion as a child may have increased a morbid tendency, which led in many things to a good deal of conflict and heart questioning; but, may we not also think, gave

her increased powers of sympathy, which was a special feature in her character and brought her many friends.

The ministry of J. H. Douglas, during a yearly meeting she attended, was made helpful to her, shewing her more clearly the way of peace through Jesus Christ. She must have been about twenty-four or twenty-five when she first spoke in our meetings for worship, when staying for a time at Newport, Isle of Wight. She took a very warm interest in the meetings there afterwards. Though deeply feeling her unworthiness, we believe there was no holding back ; she felt it such an exceeding privilege and honour to be entrusted with a message from the Lord to others.

She was warmly attached to the Society of Friends and greatly valued our meetings for worship. After being told that she was recorded as a minister, and that her friends felt there was no doubt of her call from the Lord to this service, she writes, in Third month, 1882, to her friend S. C., " This much I feel I may take as a token from my heavenly Father, that He in His exceeding love can and will use even an earthly creature like me in His service, and for this I do feel very glad " ; and in another letter, " I do so

intensely love our Society, and I feel increasingly that it holds and has held so much truth, that it is one of my dearest wishes to be, through God's grace, of any service to it. But then I often fear that this very love, or the desire to be thought well of by my fellow members, should hinder my being led to do God's will."

In papers written for a corresponding Bible class to which she belonged, she writes, "Friends' meetings are like an empty house; we make no inside furnishing like other people do; the meeting is the shell, nothing more, therefore it is capable of being intensely hollow, or filled with love, and life, and beauty to an infinite degree. So it seems to me they may be improved, just as truly as we may be improved individually, but it must be a very personal matter. If everyone who goes to meeting went in a prayerful and expectant spirit, caring not only for a personal blessing, but that everyone else should get one too; if everyone went in a truly worshipping spirit, ready to praise the Lord; if everyone went with a heart prepared to listen, and willing to communicate if called to do so, would not our meetings be improved? Even if we say, 'If all the Lord's children went thus,' would not there be such a sense of the Lord's presence that any that

were not, would feel? And then a Friends' meeting depends so much on whether we are near enough to the Lord in spirit for Him to guide us. If this leading had been known always, would Friends' mode of worship not have continued from Bible times?

"There will be a great deal of order in a God-ordered Friends' meeting, the sort of order that there is in nature, no formality, but great variety : God divides his gifts of service. I cannot help thinking that the church of Christ suffers much from the 'I pray thee have me excused' spirit getting into the hearts of God's children, with regard to the privilege of testifying for Him ; and our Society, the principle of its arrangements being so greatly individual responsibility, is specially sure to fall short of its mark, if this spirit creep in. How often we are helped by a short prayer, or word of testimony, from those who seldom speak. Those quiet Christians whose lives are speaking day by day, does it not do us good to hear them tell where they find their strength? If we don't have a good meeting, let us be very careful how we blame it. I think we may often be tempted to pull out the mote out of the meeting's eye, when, behold, a beam is in our own. Whatever else it may have been, might it

not have been a place of special meeting with the Lord ? ”

For many years she had a class of girls, first at a gospel hall in a village, where she lived with parents and sisters, and afterwards in their own house at Alton, whither the family removed after their mother's death in 1875. This class was a great interest and enjoyment to her, and some of the girls then attending she never lost sight of, but corresponded with them to the close of her life. The mother of some of those children whom she sympathized with through many sore troubles thus writes of her, after hearing of her death,—“ It is hard to persuade myself that I shall see her no more in this life. Nearly nineteen years of unbroken friendship, and such wonderful untiring sympathy and love, will never be forgotten by my husband, children, and myself.”

She was very fond of young people. For a little while a children's meeting was held at the meeting house at Alton, and she took an earnest part in the work, and would often have a children's meeting when in villages with her sister. Her young cousins had a very warm place in her heart ; she loved to enter into their pursuits, and have them talk to her about their collections and interests of every kind. Her friends remember,

with pleasure, the great zest with which she heard any fresh piece of information in science, and considered with wondering interest the laws of God as shewn in his works.

In 1885 her father died, and this trial was succeeded by a time of sore spiritual darkness, distress, and doubt ; but He who prayed for Peter, that his faith should not fail, and who intercedes for us all, did not allow the enemy to make shipwreck of her faith. After a time the sunshine came back, though the great mysteries of sin and sorrow often weighed on her heart. Only a day or two before her death she said, "It will be lovely to see Jesus, and have all the mysteries explained."

For a few years she and her sister Sarah made their home with an aunt and cousin at Reigate. She was able to enter into the interests of the meeting there, and her ministry was enjoyed and, we believe, was made helpful.

She took a very warm interest in foreign mission work ; the Indian mission was especially dear to her, through having one of her dear friends, Anna L. Evens, engaged in work there. Her weekly letters to this beloved friend will be sorely missed, and, perhaps even more, the knowledge that the difficulties and joys in her work, to which

her friend ever gave a ready sympathy, would be carried by her to the throne of grace.

A word or two about her friendships must not be omitted. She was one who felt that a true friend must not shrink, sometimes, from pointing out the faults of those she loved ; she did this in a very plain, and yet tender, way. On the other hand she was very ready with encouragement. A friend of hers writes of her, "I believe she helped many to be better by thinking well of them." In a letter to S. C. she says, "What a wonderful joy it is to be able to pray for those one loves, and to know we can really help them in that way. The power of the name of Jesus, which we plead with God, has been a precious thought to me lately."

For several years she had not been so strong as formerly, and in the autumn of 1893 she much enjoyed settling down into a quiet little home, with her sister S., at Ashford, in Kent. She was very lively and interested over the arrangements for the furniture, &c., and took a warm interest in the Christian work connected with the meeting ; but during the following summer was obliged to give up all active work. But it was only a short time before she was called away that we became aware of the very serious nature of her illness ;

and so rapid was the decline at last, that she knew she could not recover only for a few days before the close. In reference to this she said, "How kind of God to veil it from me." At first, when she asked if it would be very soon, and was told we did not think it would be long, she said, "It is strange we should have such a shrinking from death"; and the enemy troubled her about things she felt had been wrong in the past; but a talk with her friend, S. C., seemed to help her to look entirely to Jesus, who Himself bore our sins; and after this no cloud seemed to trouble her soul, and the fear of death was entirely removed. She spoke about it with great peace, saying one evening, "I should not wonder if Jesus comes to-night," and thought only of those around her with any concern.

The patience granted her in her weakness was very marked, but she herself felt she needed more. One night she said, "Pray short," and after we had prayed said, "Dear Jesus, forgive me for being impatient yesterday." One morning, when the physical distress was great, she said, "Pray that I may not dishonour Jesus." Another time when alluding to the verse "Every branch that beareth fruit he purgeth it, that it may bring forth more fruit," her sister said, "The purging

is rather hard, is it not, dear?" She replied, "Never mind, if *He* is doing it."

She loved to hear and talk of heaven, and said "I did not think it would be like this; I thought it would seem far away and unnatural, and it is so near, so natural. During the last few days she thought very much of others, sending a great many messages to them, and expressing her desires for them. She much longed for some she loved that they would love their Bibles more. She said how she feared some young Friends felt as if the Bible did not meet their needs; but added, most emphatically, "*It does!* It is the widest thing in all the world."

On the evening of the 5th of Tenth Month she asked her friend S. C. to sing "I've found a Friend! Oh such a Friend," and joined in with such a ring of triumph in her voice. Then she wanted one "all about glory," and we had part of Rutherford's "In Immanuel's land." Later on she said, with intense feeling, "Oh! Why don't they come?" Her sister queried, "Who, dear?" And she said most impressively, "Why *everyone*, why does *anyone* stay away?"

On the morning of the 6th when the doctor came to see her, she told him she thought she was very near heaven, and said, "There is only

one thing I want to say to you Mr. ——," and then questioned him whether he was sure he was going there. After this there was more suffering, till on the morning of the 7th of Tenth month, 1894, she breathed out her spirit and entered into glory.

JANE BELL, 66 1 3mo. 1894.
Lurgan. Wife of Samuel A. Bell.

JANE BELL, 21 14 2mo. 1894.
Brookfield, Antrim. Daughter of George and Ann J. Bell.

WILLIAM BELL, 57 5 4mo. 1894.
Aldington, near Evesham.

EMILY C. BENNIS, 22 11 8mo. 1894.
Astley Bridge, near Bolton. Daughter of Edward and Emily Bennis.

MARY JANE BILTON, 45 2 6mo. 1894.
Bradford. Wife of Edward V. Bilton.

CATHERINE BINKS, 64 24 1mo. 1894.
West Kirby, near Birkenhead. A Minister.
Widow of Thomas Binks.

MARIA BINNS, 79 11 12mo. 1893.
Redland, Bristol. Widow of Thomas Binns.

MARTHA BOND, 65 30 1mo. 1894.
Stoke Newington. Widow of William Bond.

EBENEZER BOWMAN,	72	5	5mo.	1894.
<i>Chesterfield.</i>				
ROSE L. BOWMAN,	34	22	8mo.	1894.
<i>Matlock.</i> Wife of Cornelius H. Bowman.				
LOUISA BOWRY,	54	22	5mo.	1893.
<i>Newport, Isle of Wight.</i> A Minister. Widow of Walter Bowry.				
SUSANNA BRAITHWAITE,	78	12	3mo.	1894.
<i>Kendal.</i> An Elder. Widow of Charles L. Braithwaite.				
NATHANIEL P. BROWETT,	73	16	10mo.	1894.
<i>London.</i>				
ELIZABETH BROWN,	84	30	11mo.	1893.
<i>Kendal.</i> An Elder. Wife of Isaac Brown.				
MARIAN BROWN,	84	2	12mo.	1893.
<i>Walsall.</i> Widow of James Brown.				
WILLIAM BROWN,	84	9	8mo.	1894.
<i>Lightcliff, near Halifax.</i> An Elder.				
JEMIMA BULLOCK,	82	5	4mo.	1894.
<i>Redruth.</i>				
REBECCA BURNE,	80	27	10mo.	1893.
<i>Peckham Rye.</i> An Elder.				
FREDERICK BURTT,	73	6	2mo.	1894.
<i>Darlington.</i>				
THOMAS CALVERT,	68	2	5mo.	1894.
<i>Rawdon.</i>				

ELIZABETH PETIPHER CASH, 98 5 4mo. 1894.

Croydon. A Minister. Widow of William Cash, of Peckham Rye.

It is not often that these pages have to record the life of one whose years so nearly numbered one hundred, as that of our dear friend, who, in the spring of this year, entered into the presence of the King, and we feel that she would like that record to be a tribute to the love and faithfulness of Him, who was truly her morning light and her evening song. How frequently has she impressively said to the young around her, "I have been young and now am old, yet have I never seen the righteous forsaken," and how urgently by word of mouth and by letters has she sought to persuade those whom she addressed to "taste and see that the Lord is good!"

Elizabeth Petipher Lucas was the youngest of a family of ten, two of whom died in infancy, but there was no further break in the band of brothers and sisters for more than seventy years. Her parents were Samuel and Ann Lucas, of Warwick Street, Golden Square, London, where her father carried on the business of corn merchant; but he died when his little Elizabeth was only twelve years of age, leaving her cherished memories of a kind and indulgent

father. Her rare loveliness of person and character was always commented on by those who knew her at the various stages of her life ; and that she was dearly loved by her early companions is shown by the fact that when she left school, a private and very happy one kept by two Friends at Croydon, nearly all her school-fellows were in tears. With two of these especially, Carolina Harris (afterwards Norton) and Rachel Savory, both Ministers, who passed away not many years ago, a lifetime of friendship and affection was maintained. At the age of seventeen she moved with her dear mother and three sisters to Tottenham, and in 1818 she married William Cash, of London. This union, entered upon in the fear of the Lord, proved a singularly happy one ; but though the truest joy of both husband and wife was at home, yet they were one in endeavouring to help, strengthen, or comfort any to whom they could extend their influence ; and their pleasant home circle was made the centre of a large-hearted hospitality, to which Browning's lines might have been applied :—

“ Harbour of many a stranger,
Free to friend ever and always.”

When Elizabeth P. Cash first began to

speaking in meeting she had the fullest sympathy and encouragement from her husband ; and whilst she wrote of herself as unworthy of the position of acknowledged Minister to which she was soon called, he would truly have endorsed the words, spoken of her addresses, that they were "characterised by much sweetness, and by evidence of deep love and reverence to her Heavenly Father."

Visits from Benjamin Seeborn and Sarah Squire respectively were instrumental in leading our dear friend into this line of service, and her winning tones were often heard inviting all to come to the Saviour, and in inculcating the need of *heart* worship, frequently quoting our Lord's words "God is a spirit, and they that worship Him must worship Him in spirit and in truth." "Her face," said one who devotedly loved her, "was a sermon in itself, in its expression of peace and love."

Both William Cash and his wife became early adherents of the Total Abstinence cause, he having previously advocated the Temperance movement which preceded ; and when presiding at a meeting called for this purpose, was struck by a reply from a working man, "Well, Mr. Cash, you ask us to give up our beer ; are you

willing to give up your wine?" This led to full consideration of their duty in this respect, and in a short time all stimulants were banished from the house. It would be impossible to tell how much this cause has owed to those who, in a good social position, set their faces against the prevalent habits of the day, and, in spite of opposition or misjudgment, bore witness to the wisdom and safety of refusing to countenance the use of an article, then generally thought essential to health and hospitality, but fraught with danger to so many in all classes. In later years, when E. P. Cash retained, to an age beyond that of most, her active habits, her firm and dignified tread, her clear sight and good hearing, she often pointed out to those of a younger generation how largely a custom, begun entirely out of love to others, had been a blessing to her own health also. Sons and daughters soon became enlisted in what was so great an interest to their parents, in view of their consistent support of its claims.

The first three or four years of married life were passed in London. From diaries kept with much regularity from 1819 to 1885, we get glimpses of joys and sorrows through so long a period. In one dated Twelfth month 4th, 1822,

E. P. Cash speaks of her firstborn as a "lovely, interesting boy, three years old this day ; may he grow up to be the joy of his parents, and to the glory and honour of our Heavenly Father." But on the First of Third month, 1823, we read that this sweet child was taken from the young parents, and she says "the loss is inexpressibly great, but to *him* great gain. This thought, I hope, will tend to alleviate our sorrow in some degree, though the chastening hand of affliction is hard to bear, and cause us to acknowledge the goodness of the Lord."

Then came the move, with the one sweet child left to them, to Peckham Rye, at that time a pretty rural spot, where the song of the nightingale was heard in the lanes and woods. An increasing family led to one or two changes of abode, but in the last home in that locality E. P. Cash remained for thirty-six years, and the fondest memories of her life clustered around its walls, where children and grandchildren, as the years went by, were wont to assemble in joy and harmony. She writes, First month 1st, 1842, "We are all favoured to enter upon this New Year in health and happiness. May these continued mercies not be lightly passed by ; and may it be my endeavour to set such an example

to my dear young folks as shall lead them to see the beauty of true religion, not to shun it as a dull and gloomy thing, for there is no joy, or satisfaction, or comfort equal to it."

1844 again opened with a strain of thanksgiving from her pen ; but ere it closed she had again to drink the cup of sorrow. "Twelfth month 31st. Little did I think at the opening of the year when expatiating on the delights of our family band, that ere it closed I should have to recount that one precious little treasure, a second "Richard," had been removed, as a "polished stone," through redeeming love and mercy, into the courts of the Lord. We do feel very much overcome by such a loss ; yet we feel bound to acknowledge that gratitude, adoration, and praise should be the covering of our minds in the knowledge that though

"Crosses and changes are our lot,
Long as we linger here ;
Since the Saviour changes not,
What should we have to fear."

This dear boy died at school at Lewes.

Another new year's entry is as follows :—
First month 1st, 1846. After a tempestuous evening this new year opened upon us bright and beautiful. Oh that it may be the increasing

desire of all our hearts to say in effect as Joshua of old :—" As for me and my house we will serve the Lord."

In the autumn of 1849 came the sudden and terrible break in the happiness of the family band by the death of the beloved husband and father, by cholera, when spending a few weeks at Hastings. But the almost crushing shock was borne with Christian resignation, and in the full assurance of the eternal happiness of the one she had so dearly loved and leaned upon; and for the sake of her children our dear friend rallied from the sorrow, and while she writes of her "choicest blessing upon earth having been taken away," she adds, "Be merciful unto me, O God, and strengthen my faith, so that there may be somewhat of that blessed experience known of abiding in the living Vine, who has declared Himself also to be the Shepherd, the *Husband*, the Friend to the friendless, and the tender and loving Father to the fatherless."

At this time Elizabeth P. Cash's family consisted of three sons and five daughters, of whom the eldest daughter was married: and it now seemed as if her character of *mother* shone forth with double lustre in its remarkable union of strength and sweetness which exercised

a lasting, holy influence over the hearts of her children throughout life. It is perhaps as "*Mother*" that she will be most widely and vividly remembered by those also, beyond her own family; for many, to whom she bore no tie of relationship, instinctively called her by this tender name as soon as they came within the range of her love and sympathies. When on the Committee, for many years, of Friends' School, Croydon, this was strongly felt by teachers and children. And a pleasing reminiscence of later life is of a young boy, who, passing the window where she was standing, turned to his mother and said, "Oh! Mamma, I wish that lady could be my grandmother."

Her views as to the desirability of very early training of children were strong; and while she made home the brightest attraction for her dear ones, she also carried out a systematic line of education and development. Each of her children was able to read well by the time the fifth birthday was reached, and on that day it was her custom to let her gift be a Bible, on the title page of which she had written some sweet and appropriate lines. It was also her habit to write a birthday letter to each as the anniversaries came round, and this she

continued as long as ability lasted. In her choice of schools and teachers she often acknowledged how much she had been helped by wise and excellent instructors. Speaking of her daughters she says, "I do esteem it a great favour that we have it in our power to educate them at home, and trust I shall do my part, in intermediate hours, in imbuing principles of virtue in their tender minds, and in leading them in the road to everlasting happiness."

In 1856, she writes, "Oh that my prayers may be more fervent, more persevering, in seeking for grace to enable me to go in and out before my precious family with the single purpose to win them to Christ."

At the age of seventy-three, E. P. Cash met with an accident by a fall on a dark staircase of a house in London, where she had gone to attend a Ladies' Temperance Committee, and her right wrist was severely injured, so that she never recovered the full use of it. Her sufferings were at times excruciating, but her patience and submission were beautiful. "The Invalid's Hymn Book," given her by her friend Mary Exton, is marked from beginning to end at passages that had given her comfort, and she was often heard to whisper, "My Saviour bore

much more than this for me." She taught herself to write with her left hand ; but after awhile a certain amount of strength returned, and she was able to use the right again ; and also to execute beautiful pieces of needlework, at which she had formerly been a great adept. Of this partial recovery, she says, "Fervently do I desire to give to God all the praise and to live to His glory."

For several years E. P. Cash acceptably acted as Clerk to London and Middlesex Quarterly Meeting. Many public events she mentions in the pages of her long continued diary, and causes to which she opened her heart and home for the help of sufferers, such as the Irish Famine, the Franco-German War, and the cause of the Slaves, and of the suffering and necessitous "Freedmen" ; while to the poor she was ever a friend, entering into their sorrows and joys, and thinking nothing a trouble if she could carry help to any in illness or distress.

In 1871, she removed to Rose Hill, Dorking, with two unmarried daughters, as Peckham Rye had greatly changed in character, and a home in the country was thought better for health, and its quiet desirable at her age, rather than the large house, generally filled, and once so

appropriate for a family residence. She greatly enjoyed the walks and drives around the new home. "This is indeed a lovely country," she wrote, "everything in Nature abounds in manifesting the wonderful works of our beneficent Heavenly Father. Most beautiful woods of pine and fir and larch, &c., and the exquisite song of the nightingale, or the note of the cuckoo are charming. 'Bless the Lord, oh my soul, and forget not all His benefits.'"

On her 80th birthday in 1876, the presence of ten sons and daughters is gratefully chronicled, and the company of many valued Friends both in our Society and others, gave much brightness to her life. Through life, as a mistress, she was beloved and esteemed by her servants beyond most. Her kindness to animals was a marked trait in her character. The dogs of the household would come to her with their voiceless requests, recognizing by instinct that she was their friend. Of cruelty she could not hear unmoved, whether arising from a callous or careless disposition, or veiled under scientific nomenclature. Love seemed to encircle her whole life, and she experienced, as it were, a fulfilment of the promise, "Give and it shall be given unto you; good measure, pressed down and shaken together, and

running over, shall men give into your bosom."

It was not until after the age of ninety that the cords of the tabernacle began to be visibly loosened, and failing memory showed the far advanced pilgrimage. Her youngest daughter had married soon after the move to Dorking, and two others were taken to their heavenly home.

In 1889, the one who had had the privilege of being her dear mother's life-long companion, was so broken in health that a residence in the south of France was advised for her. E. P. Cash's eldest son, and his wife, therefore made their house at Croydon our friend's home, and though his very sudden death in 1891 deprived her of his hitherto never failing filial care and kindness, yet, by the express loving wish of her daughter-in-law, no further change was made, and she was surrounded by all the tender attention and thoughtfulness which could be devised during these latest years.

It was touching to see one little employment, or interest, after another given up on account of increasing feebleness; but her Bible was still her constant companion, and within a week of her death, she still repeated short portions from its sacred pages, and lines of favourite hymns, as well as (a little earlier) much of Cowper's poem,

“On the receipt of my mother’s picture,” learned in girlish days. Strength failed more and more during the winter, and one or two attacks of bronchitis prepared the loving watchers for the end. A few more days of suffering, a few more smiles of love, a few more grateful words, and then the aged pilgrim entered the “Father’s House,” whence she “shall no more go out.”

“The voice, the touch, the smile,
Those love-gifts flowing o’er,
Earth for its little while,
Shall know them nevermore.”

SARAH MOON CASH, 80 15 1mo. 1894.

Dorking.

GERTRUDE H. CHALKLEY, 30 11 1mo. 1894.

Tottenham. Daughter of Hannah and the late Henry G. Chalkley.

RICHARD P. CHANTLER, 50 21 3mo. 1894.

Luton.

ELIZABETH H. CHAPMAN, 71 16 2mo. 1894.

Sunderland.

SARAH CHAPMAN, 75 20 12mo. 1893.

Richhill.

MARY CHEAL, 78 20 12mo. 1893.

Lowfield, near Crawley. Wife of John Cheal.

CAROLINE CHIDWICK, 69 2 3mo. 1894.

Folkestone. Widow of Thomas Chidwick.

MARGARET CHIPPENDALE,	47	21	10mo.	1893.
<i>Wyresdale.</i> Wife of Joseph H. Chippendale.				
JAMES CLIBBORN,	75	4	12mo.	1893.
<i>Sandford, Dublin.</i>				
JOHN W. COOKE,	52	8	8mo.	1894.
<i>Wellingborough.</i>				
MARIA COOKE,	84	29	12mo.	1893.
<i>Toxteth Park, Liverpool.</i>				
HENRY COOPER,	65	14	12mo.	1893.
<i>Weybridge.</i>				
EDITH CORDER,	49	8	10mo.	1893.
<i>Sunderland.</i> Wife of Francis Corder.				
JOHN CORNER,	72	1	2mo.	1894.
<i>South Shields.</i>				
FRANCES CORNER,	71	28	7mo.	1894.
<i>South Shields.</i> Widow of John Corner.				
HENRY COX,	65	8	5mo.	1894.
<i>Reading.</i>				
JAMES G. CRAGG,	18	11	8mo.	1893.
<i>North Shields.</i> Son of Mary and the late James Cragg. Drowned whilst bathing at Rotterdam.				
ANN CROSFIELD,	70	29	4mo.	1894.
<i>Frodsham.</i>				
ISABELLA CROSFIELD,	69	29	7mo.	1894.
<i>Kensington.</i> Widow of George Crosfield.				

MARY CROSFIELD,	73	11	10mo.	1894.	
<i>Aigburth, Liverpool.</i>					
CHARLOTTE E. CROWLEY,	67	25	6mo.	1894.	
<i>Alton.</i>					
THOMAS CUNNINGHAM,	72	8	1mo.	1894.	
<i>Ulverston.</i>					
JOSIAH CURRY,	79	26	7mo.	1894.	
<i>Bristol.</i>					
MARY CURTIS,	86	5	8mo.	1894.	
<i>Alton.</i>					
LUCY DAVIES,	22	23	10mo.	1893.	
<i>Halstead.</i>					
PHILIP H. DAVIES,	17	22	11mo.	1893.	
<i>Belgrano, Argentine Republic.</i>				Son of Peter and Mary S. Davies.	
ANNE DAVIS,	78	25	6mo.	1894.	
<i>Middleton, Gorey, Ireland.</i>					
MARY DAVIS,	75	27	9mo.	1893.	
<i>Rathmines, Dublin.</i>					
MARY JANE DAY,	60	24	1mo.	1894.	
<i>Sunderland.</i> Wife of Philip Day.					
ANNIE DICKINSON,	42	9	10mo.	1893.	
<i>Darlington.</i> Wife of Charles Dickinson.					
MARTHA E. DIX,	27	29	4mo.	1894.	
<i>Croydon.</i> Daughter of James and Caroline Dix.					

JOHN DOUGLAS,	67	31	5mo.	1894,
<i>Churchtown, Dublin.</i>				
MARGARET DREW,	46	11	3mo.	1894.
<i>Penybont. Wife of James Drew.</i>				
JAMES DUTTON,	61	10	1mo.	1894.
<i>Bolton.</i>				
LEONARD DUTTON,	38	28	5mo.	1894.
<i>South Woodford.</i>				
SYLVANUS EDDINGTON,	51	4	4mo.	1894.
<i>Chelmsford.</i>				
MARY ANN EDWARDS,	65	10	2mo.	1894.
<i>Hastings. Widow of Henry Edwards.</i>				
STEPHEN EDMONDS,	87	20	2mo.	1893.
<i>Falmouth.</i>				
JOHN EDMONDSON,	71	18	8mo.	1894.
<i>Dublin. An Elder.</i>				
THOMAS EDMONDSON,	80	29	3mo.	1894.
<i>Bentham.</i>				
WILLIAM H. ELLIS,	64	25	11mo.	1893.
<i>Leicester.</i>				
EDWARD ELMES,	82	9	11mo.	1893.
<i>Holloway.</i>				
CHARLES EVANS,	70	26	2mo.	1894.
<i>Clevedon. A Minister.</i>				
ELIZA EVANS,	73	1	6mo.	1894.
<i>Clevedon.</i>				

Although the later years of these departed

Friends were passed in comparative retirement, it is thought that some reference to their lives and religious experience may be due to their memory, and of interest to their surviving friends.

Charles Evans, who was younger than his sister Eliza, was the first to be called hence. By those who had known him longest and most intimately, he was esteemed for his upright and humble walk through life, ever ready to lend a helping hand to those around him. In early manhood he was engaged in business in Huddersfield, but becoming interested in the work conducted by James and Mary Ellis, at Letterfrack in Ireland, he transferred his business to that locality, and for many years worked earnestly and lovingly amongst the poor of the West of Ireland. During this period he experienced varied and severe trials and difficulties, and, though at times labouring under depression, was yet remarkably sustained by the grace of God, habitually bringing his trials in prayer to Him.

For many of the later years of his life, C. Evans was resident with his invalid sister Eliza, within North Somerset Monthly Meeting, by which he was recorded a minister, and in that station his utterances in meetings for worship

were marked by much earnestness, in which the Lord was exalted, and the gospel of the grace of God through a crucified and risen Saviour, clearly and lovingly set forth.

Our dear Friend departed this life on the 26th of Second month, 1894, aged seventy years, and was interred in the cemetery at Clevedon.

Eliza Evans, having been for many years a confirmed invalid, was very dependent upon the unwearied care and attention of her brother ; and there is reason to believe that her influence had no slight effect in moulding his cheerful and Christian character, and in supporting his faith in periods of despondency. A kindly and sympathetic word or message to those in trouble, the loan of books, and the wide distribution of interesting and instructive publications, were some of the ministries which emanated from the invalid couch. Both brother and sister shared in such service, and were emphatically kind and liberal to the poor ; generous also in their contributions to many religious and philanthropic objects.

Eliza Evans survived her beloved brother about thirteen weeks ; she died the 1st of Sixth month, 1894, aged seventy-three years, and was buried in the same grave.

Of our departed Friends it may with truth

be said, that "they were lovely and pleasant in their lives, and in their death were not (long) divided."

RACHEL FARRAND, 69 28 3mo. 1894.
Redhill. Wife of John Farrand.

JANE FARRAR, 81 27 11mo. 1893.
Bradford.

JOHN FARRER, 81 25 11mo. 1893.
Kendal.

ANN FEARNSIDES, 76 17 12mo. 1893.
Batley. Wife of James Fearnside.

THOMAS J. FENNELL, 73 24 1mo. 1894.
Liverpool.

CHARLES J. FERRY, 43 18 12mo. 1893.
Sunderland.

SARAH JANE FLOAT, 56 5 3mo. 1894.
Maldon. Wife of John C. Float.

BARNARD FOX, 10 4 7mo. 1894.
Falmouth. Son of George H. and Rachel J. Fox.

WILLIAM H. FRANCIS, 12 21 2mo. 1894.
Mitcham. Son of William and Mary M. Francis.

SUSANNA FRANKLAND, 56 2 4mo. 1894.
Kendal.

HENRY FREEMAN, 60 10 11mo. 1893.
Birmingham.

MARY FRY, 55 27 11mo. 1893.
Dublin. Widow of Richard Fry.

SARAH JANE FRY,	64	10	10mo.	1893.
<i>Exeter.</i>				
ARTHUR FRYER,	44	2	9mo.	1894.
<i>Manchester.</i>				
JANE GARDNER,	56	28	5mo.	1894.
<i>Leeds.</i> Wife of John Myers Gardner.				
MARY GARLAND,	70	5	7mo.	1894.
<i>Plymouth.</i> Widow of Charles Garland.				
EMILY GAYNER,	48	26	11mo.	1893.
<i>Sunderland.</i> Wife of Robert H. Gayner.				
SARAH GIBBINS,	87	24	10mo.	1893.
<i>Eatington.</i> Widow of Joseph Gibbins.				
GEORGE GILLETT,	56	24	11mo.	1893.
<i>Camden Road, London.</i> A Minister.				

Various notices of the late George Gillett having appeared shortly after his decease, it is needless to recapitulate in the Annual Monitor the simple details of his life history. It is believed, however, that a few memoranda in reference to his Christian character may prove encouraging to others, and magnify that Divine Grace which changed the timid boy into a courageous worker for his Master. One of the younger members of the large family of Joseph Ashby and Martha Gillett, of Banbury, he is still remembered for his sunny, unselfish disposition when a child, and his loving obedience to those

around him. At the age of eight years he was sent from home to school, and to the close of life recalled the anguish through which he passed, in being thus early separated from the home circle ; though even then, there is reason to believe the sense of God's love and presence upheld him in his childish sorrows. Of the eight or nine years of school life which followed, and the succeeding years of business training, we have not many details ; but from letters that remain, it is evident that he was slowly growing in the knowledge of His Lord and Saviour. When at Tottenham school he wrote :—" Does not the death of——, who, in the holidays, appeared almost in usual health, call us to examine ourselves more closely, to see if we are prepared, if such a change was to come to us ; whether we are really following the Redeemer and giving up all for his sake. Oh, dear——, I do wish I had followed my Saviour more than I have. I believe I must confess that I have not been doing that which I ought to have done, and I do hope you will pray for me, that I may be induced to turn from my evil ways and seek the Lord, now in the days of my youth."

Again, in his nineteenth year, writing to a sister, he says :—" I have longed to write for

some time, but have been so busy that I find my leisure is scarcely sufficient for what I want to do. However, I thought this evening I would write a few lines, if it was only to encourage thee on thy Heaven-ward journey. I do hope that thou dost try to look unto the Strong for strength, and that thou art not too tired at night or too busy in the mornings to miss private reading of the Bible and retirement before the Lord, for He strengthens the mind for the duties of the day, and as we seek to draw nigh unto God, He does indeed draw nigh unto us, and opens our spiritual eyes, and enlightens our understandings to know His will."

The daily Bible reading referred to in the foregoing letter was a lifelong practice with George Gillett. His excellent memory was early stored with long passages from the Scriptures, which were of great value to him in his ministry in after years. It is interesting to note on the title page of a Bible given him on his twentyfirst birthday, an extract which he copied from the writings of Dr. Gordon :— "I reasoned and debated and investigated, but I found no peace till I came to the gospel as a little child. Then the Holy Spirit seemed to fill my heart. I saw my sinfulness in all its vivid deformity. I found

there was no acceptance with God and no happiness except through the blessed Redeemer. I stripped off all my own deeds, and went to Him naked. He received me as He promised He would. Then I felt joy unspeakable, and all fear of death at once vanished."

From words that not unfrequently fell from George Gillett in his ministry, we know that he passed through times of doubt and darkness. Near the close of one of a series of Meetings at Holloway, he spoke somewhat as follows :—
"Over twenty years ago I came under a deep conviction of sin. One day the burden became so great that I could work no longer. I put away my books, closed my desk, and left the office. I was walking down Cheapside, when, in the rush and roar of London life, I was enabled to put my hand by faith in the hand of my Saviour. My burden was taken away and my heart was filled with peace and joy in believing."

Henceforth the walk of our dear friend with his Master became very close. With the peace of surrender came the joy of service. That service embraced the devotion of his whole life to Christ. The distinction between things secular and things religious faded away, and the details of philanthropic work, and the engagements of

business were alike transacted as in the divine presence. Much of the success which attended his religious service arose from his ability to combine practical common sense, and attention to detail, along with singleness of aim, true spirituality, and dependence on God for final blessing.

The political arena was not that into which George Gillett felt himself called to enter, but his duties as a citizen were discharged under a strict sense of responsibility, and his vote at Parliamentary and School Board elections was given as the discharge of a serious duty, after conscientious consideration of the issues at stake. Whilst the Christian life of our friend led him into paths of public service for Christ, which are more easy to speak of than his private and personal influence, it may be remarked that his loving and self-forgetting labours on behalf of individuals were largely blest, and in spite of repeated disappointment he would labour on with individuals in loving forbearance, and great Christian hopefulness. In his business intercourse he thought the wearing of the blue ribbon helpful, frequently opening the way, as it did, for conversation upon temperance and other aspects of individual duty.

It was an observable feature in the Christian

service of our late friend that, whilst he threw himself with whole-hearted devotedness into those paths into which his feet were directed, he did not ally himself with a cause simply because it was obviously important or popular in the religious or philanthropic world ; rather, he sought to know his individual duty to each call made upon him and very frequently found his line of service in paths that were but little trodden, and which involved sacrifice and cross-bearing. This was especially the case in respect to the Social Purity movement, with which the name of Josephine Butler has been so honourably associated. Under a strong sense of religious duty George Gillett became a laborious worker in the cause. He was treasurer to the Friends' Repeal Association, and remained a warm supporter up to the period of his death, the reading over of the proof of the Annual Report being almost his last earthly engagement.

Soon after settling in London in 1869, George Gillett became a not unfrequent speaker in the Friends' meeting which he attended, and an earnest worker in the religious body to which he had now become warmly attached. In the worship of the Society of Friends he found a freedom and depth that he had not elsewhere

experienced. This freedom afforded him the opportunity for the exercise of the spiritual gifts with which he was entrusted, whether in prayer, praise, exhortation, or the exposition of Scripture.

Aggressive Christian work outside the Society of Friends also enlisted his warm sympathy. This was not limited to England, but in connection with the *Depôt Central* in Paris, he was greatly interested in the promotion of evangelical truth in France. He was very earnest that the Society of Friends, as a religious body, should be stimulated to use all right means at home and abroad for spreading the Gospel message.

Full of busy work for his Master, the years glided by, until in 1883 sorrow and death were brought closely home to him, in being called to part, within a few weeks, from two beloved daughters. The strain to this most tender father, himself in poor health at the time, was intense, and many months elapsed before he could resume his usual duties. When able at last to do so, he realized as never before, what sorrow and death meant. With sympathies both widened and intensified, he increasingly felt that only the Gospel of Christ could meet the needs of this sin-stricken world ; and as a minister of that Gospel he now often, with quivering voice,

poured forth his soul in prayer for the coming of the Redeemer's Kingdom of peace and righteousness.

In reference to George Gillett's gift in prayer, a friend writes :—" I have heard him in our meetings for worship, and in prayer-meetings in connection with the Peace and Anti-Opium questions, when he bowed all our hearts before God, by the humility and tenderness of his own. His prayers were so simple, direct and fervent. He evidently spoke to a personal Saviour, and made those who listened feel that he was taught to pray by the Spirit, and was finding access into the holiest of all by the blood of Jesus. His was

" the mighty ordination
Of the Piercéd Hand."

It was, however, not only by private and congregational prayer that George Gillett sought to advance the cause of international peace. By promoting a union of Christian ministers, by the use of the press, by attendance at Peace Congresses, and by every practical means in his power, he endeavoured to further the coming of the Kingdom of the Prince of Peace.

Some years before his death, George Gillett gave considerable thought to the traffic in intoxi-

cating drink, as constituting one great obstacle to the spread of truth and righteousness in the earth. It was when attending an all-day prayer meeting at the Westminster Palace Hotel, whilst standing in the crowded room, and listening to the earnest supplications for the success of Temperance legislation in the House of Commons, that the impression took strong hold of his mind, whether rightly or wrongly it is not for us to say, that such prayers would not be answered, so long as Great Britain promoted the opium traffic in the East. Thenceforward George Gillett worked incessantly in his leisure time for the abolition of that traffic.

These labours, in addition to the discharge of his many other duties, with a nature keenly sensitive to the sufferings of his fellow men, and alive to the shortness of time, led him to over-tax his strength. At last, obliged to rest, he retired to the dearly loved home, which he had left with so much of sorrow almost fifty years before, and after two months of weakness, he entered, we doubt not, into that Heavenly City, where not only do the saints rest from their labours, but having washed their robes, and made them white in the blood of the Lamb, are before the throne

of God, and serve Him day and night in His temple.

“Pray ye therefore the Lord of the harvest, that he send forth labourers into His harvest.”

Yes, pray, for the fields are white,
The sunlight dies in the west,
Shadows are lying long and low,
And one by one the reapers go,
Home, home to rest.

We envy not the rest
God giveth to His own ;
Better toil on with tired feet
Than dream of rest, although 'tis sweet,
Till He calls home.

Yet pray that the Master's eye
May fall on the empty place,
May look at the sickle that lieth still,
And give it to one who lives His will,
Called by His grace.

H. BOWMAN.

SARAH GLADWIN, 78 27 1mo. 1894.

Chelmsford. Widow of Joseph Gladwin.

MARY GODLEE, 74 31 7mo. 1894.

Walthamstow. Widow of Rickman Godlee.

CAROLINE GOLDSBURY, 69 29 7mo. 1894.

Ipswich. An Elder. Wife of George Goldsbury.

ROBERT J. GOODBODY,	78	25	11mo.	1893.
<i>Rathmines, Dublin.</i>				
KETURAH GOODMAN,	61	18	9mo.	1894.
<i>Reading.</i> Wife of James Goodman.				
JANE GRAHAM,	70	31	12mo.	1893.
<i>Ackworth.</i> An Elder. Widow of John Graham.				
CAROLINE E. GRAY,	56	13	9mo.	1893.
<i>Croydon.</i>				
ALICE R. GREEN,	21	1	1mo.	1894.
<i>Norwich.</i>				
EDWARD GREEN,	73	3	7mo.	1894.
<i>Maze, County Down.</i>				
JOSHUA GREEN,	80	16	2mo.	1894.
<i>Stansted.</i> A Minister.				
EDMUND GREGORY,	77	7	12mo.	1893.
<i>Yatton.</i>				
HILDA M. GREGORY,	6	30	9mo.	1894.
<i>Newcastle, Staffordshire.</i> Daughter of James G. and Edith Gregory.				
MARTHA GRIFFITHS,	30	28	9mo.	1894.
<i>Leominster.</i>				
JONATHAN GRUBB,	86	17	6mo.	1894.
<i>Birmingham.</i> A Minister.				

Jonathan Grubb was born at Clonmel, Ireland, on the 12th of First month, 1808, his parents John and Sarah Lines Grubb, removing to England, under what they believed to be a

divine call, when he was about twelve years of age. They resided first at Bury St. Edmunds, and afterwards at Stoke Newington and Chelmsford, finally settling at Sudbury, Suffolk, where their remains are interred.

Early in life he imbibed a taste for natural history pursuits, and became a very ardent ornithologist. He was also a very clever botanist, and retained his interest in these subjects until late in life. He could tell the name and detect the notes of almost every English bird; and when over eighty years of age could tell one of his grandchildren who was taking up the pursuit of botany, the English and Latin names of every plant she could find, and indicate the locality and soil where each was most likely to grow.

In early life his health was not very robust, and on one occasion, when he was travelling alone in Ireland, he was taken seriously ill, and was laid up for some time at a country inn, in the north of that island. His parents were at the time residing at Chelmsford, and his mother, on receiving intelligence of his illness, immediately started with her daughter Hannah to go to him. It was in the old coaching days, and they had engaged and paid for their seats in the Holyhead coach from London, and were about to start on

their long journey, when his mother said to her daughter, "*Hannah, I cannot go, I am forbidden to go,*" and in spite of the daughter's remonstrance, sacrificed the fares, and returned to Chelmsford. *Her son, Jonathan, arrived at Chelmsford by the next coach after her,* and would have been driving into London just as she was leaving it, had she proceeded on her journey.

Jonathan Grubb was apprenticed to the milling trade, and when his time was out he took Lexden Mill, near Colchester, where he carried on business successfully for some years. During this time he married Elizabeth, daughter of the late Edward Gripper, of Layer Breton, Essex; but the union was not destined to be a long one, his bride being removed by death, after little more than a year of married life. This bereavement came as a great blow, and so unsettled him that, after a year of travel, during which he placed his business under the management of a Friend named Abraham Wallis, he gave up his mill, and returned to reside with his parents at Sudbury. While there he entered the bank of Alexanders and Co. as clerk, afterwards becoming the joint manager, with his brother-in-law, the late W. D. King, of their Sudbury branch, retaining the appointment for a good many years.

In 1844 he married again, his second wife being Elizabeth, daughter of the late Thomas Burlingham, of Worcester, and afterwards of Needham-Market, a union that lasted nearly fifty years. He purchased a small country residence about a mile from Sudbury, surrounded by a large garden, at the time pretty much unplanted, together with about eight acres of rich pasture land in the Stour valley, and kept a few cows, in which he always took a great interest. He was most industrious in the garden, spending all his available time, after his duties at the bank were over, in planning the laying it out, planting many of the trees and shrubs with his own hands; and after the place had had time to develop, it was much admired. Every gravel walk was bordered by a row of the yellow crocus, and when these were in bloom in the early spring, it was no uncommon thing for people to walk miles to see them. Up to an advanced age he continued to work in his garden, which was always the picture of neatness, clipping the hedges and shrubs, mowing the lawns, and pruning the fruit and other trees, during the intervals between his frequent journeys.

Shortly after his second marriage, his gift in the ministry was acknowledged by his Monthly Meeting, and he began to travel with certificate,

sacrificing a portion of his salary at the bank, in order to be more at liberty to do so. About the year 1860, he felt a call to labour among Friends in Ireland; and that he might be able to devote himself to what he believed to be his duty in this respect, he found it necessary to resign his post at the bank. His journeys in Ireland became very extended, and he often remarked that he believed he had visited the home of every attender of Friends' meetings in that island. He also held many public meetings in Ulster, inviting not only the Protestants, but the Roman Catholics as well, to attend them, somewhat to the alarm of many Friends, who feared that the party spirit prevailing there might cause disturbance; but such was never the case, his meetings invariably passing off peaceably. He paid prolonged visits at the house of the late John Grubb Richardson, of Moyallen, and took a great interest in the industrial colony of Bessbrook, a manufacturing village of 3,000 inhabitants, without a public-house and without a policeman, of which J. G. Richardson was the originator and proprietor; and he afterwards placed his eldest son there, as apprentice to the linen industry carried on by the firm. He also heartily entered into the many other philanthropic efforts of

this well known Friend and his wife.

He felt it his duty at this period of his life, to plead for more liberty in our meetings for worship and other devotional exercises, and his views were somewhat too advanced to suit a portion of the more conservative Friends. On one occasion at Richhill meeting, three dear Friends, who looked on him as an innovator, thought it right to bear their testimony by refusing to shake hands with him after meeting ; whereupon one of his most ardent admirers, to make up for their apparent coldness, rushed up with open arms and kissed him, the encounter knocking off both their hats and causing much amusement. He became, however, on the whole very popular with Irish Friends, his name being cherished in many places even now as a household word.

His journeys in England were not much less extensive, as he visited with certificate in every quarterly meeting, in many of them more than once, and nearly every Friends' meeting in the United Kingdom can claim to have had one or more visits from him.

His Gospel labours were by no means confined to his own Society. When not away from home with certificate, he was in the habit, very frequently, of driving round to the villages

and country towns in the eastern counties, and holding meetings in the dissenting places of worship, and sometimes, when permission was granted, in the school houses attached to the Established Church. He was almost invariably well received and made welcome, and there are comparatively few villages in Suffolk and the northern parts of Essex, at any rate of those that can boast a dissenting place of worship, where his name is not well known and remembered. In these driving tours he was generally accompanied by his wife, who always went provided with a large bag of temperance and other tracts, which they freely distributed as they went along.

While he was never an advocate that his own Society should copy the modes of other religious bodies, believing that Friends had their own place to occupy and work to perform ; and while he sometimes found it his duty, during the later years of his ministry, to utter a word of caution against excess in the exercise of that liberty in our meetings, which earlier he had so eloquently pleaded for, he took a great interest in the missionary work of the Salvation Army, frequently appearing on their platforms in Sudbury and elsewhere, and became a large contributor, in proportion to his means, to the

social work initiated by General Booth in his "*Darkest England*" scheme.

In conjunction with his wife, he very frequently visited the Homes, Refuges, and other reformatory agencies in London and its neighbourhood, where he would plead earnestly with the inmates to receive the love of God in Christ Jesus ; so much so, that they were frequently all reduced to tears ; and in his own neighbourhood he always took a deep interest in raising our fallen sisters, and was the means of many being induced to enter suitable "Homes," some of whom remember him with love, as the instrument by which they were rescued from a fate almost worse than death.

His influence, socially and in private life, had always been strongly used to promote the cause of temperance, and the misery and degradation he witnessed in connection with the work above mentioned, made him a very powerful platform advocate of total abstinence. He used to say that he was *compelled* to fight against the drink, which was dragging humanity down faster than all the agencies for good were able to raise it. Consequently he rarely refused an invitation to address a temperance meeting, even when its acceptance involved a long journey ; and his

eloquent addresses in this cause led many to resign the use of alcohol.

The issue of the "Reasonable Faith" pamphlet, about ten years ago, caused him some uneasiness at first, as he feared that the advance of modern thought might lead to schism amongst Friends. But while the views put forward in that publication never commended themselves to his own mind, he later felt able to give the right hand of fellowship to all who accepted the love of God as manifested in Christ Jesus ; realizing that truth is many sided, and that it is not essential that we should all see alike as to the exact way in which a loving Father can forgive and receive back his erring, but repentant children, provided they are in earnest to know His will concerning them, and by divine help to *do* it.

About the year 1870, he undertook in conjunction with a Friend from Ireland, a visit of love to the inhabitants of the Shetland Islands, during which he experienced a good deal of hardship and rough travelling, which his fine constitution enabled him to bear much better than many younger men would have done. He found an open door among all three sections of the Presbyterian body ; and during the remainder of his life, he always retained a deep interest in the

Shetlanders and their well being, and in conjunction with his wife endeavoured to help them by securing, among Friends at home, a sale for the Shetland shawls that are produced by the clever fingers of the wives and daughters in those islands.

A little later, he visited the inhabitants of the Vaudois valleys of Piedmont, where also he found an open door, and was enabled to hold meetings in most of the Waldensian churches in that district. The reminiscences of these journeys formed the staple for many a lecture and address during the closing years of his active career.

In the year 1864 he was visited with a severe illness, from which more than once it seemed hardly likely that he would recover. Indeed, in the Fourth month of that year his eldest son was telegraphed for from Bootham School to receive his parting blessing. But he was finally permitted to rally, and by the advice of the late Dr. Hodgkin, who paid him a consultative visit voluntarily and free of charge, an operation was performed which was completely successful, and he was eventually restored to a full measure of physical health and strength, which continued until he had reached an advanced age. During the period of convalescence after the operation

he was persuaded by his doctor that it was absolutely necessary for him to take a little alcohol in some form. He complied for a short time, but very soon gave it up again, saying that he *could not* take it, even under such circumstances, and continue his public ministry ; and it was noticed that his strength came back quite as fast when not using it.

In the early part of 1884 his wife had a very serious illness, which, while it lasted, caused him intense mental anxiety ; and though she was happily restored to a fair measure of health, he never quite recovered his former mental buoyancy and vigour, and did not attempt any further long journeys, though he continued for some time longer a frequent visitor at places in his own and the neighbouring county, as well as in London.

In 1889, after addressing a meeting in one of the smaller meeting-houses in Essex, he stumbled when leaving the platform and fell over a bench, fracturing one of his ribs. He was able to return home, and under the care of his doctor soon recovered from the injury ; but the shock told on him, and a decided failure of both mental and bodily power was noticeable from this time.

His country home near Sudbury was somewhat isolated, and in 1891 it seemed best that

he and his wife, who was also getting feeble, should remove to Birmingham, where they would be under the immediate care of one of their daughters. The property was therefore sold, and in Tenth month of that year they settled at Clarendon Road, Edgbaston. After the move he was for some time a tolerably regular attendant at Bath Row Meeting and occasionally at Bull Street, and frequently took more or less part in the vocal exercises of the meetings. He and his wife also much enjoyed the kind visits paid to them in their new home by many of the Birmingham Friends, and it was always a great comfort to them to be under the loving care of their youngest daughter and her husband, and to see so frequently one of their sons, who was able to dine with them once a week or oftener. But Jonathan Grubb did not altogether take kindly to the change, which can perhaps scarcely be wondered at after nearly fifty years in his old home. He was, however, frequently reassured by his wife, who never doubted that the change had been for the best.

His wife's little remaining strength seemed to give way during the great heat experienced during the second week of Eighth month, 1893, and she sank rapidly after it, being taken away

on the 19th of Tenth month in that year, at the age of eighty. He did not seem to feel the separation quite so much as was expected, his failing mental powers probably preventing the full realization of his loss. But his mind became rapidly more clouded, and after a slight paralytic seizure in First month, 1894, while on a visit at the house of one of his sons, it failed completely, and it was thought best to place him under the care of Dr. Pierce, of York. He was therefore removed thither in Second month, where he remained until his death. While there, he was frequently visited by some of his children, whom he was generally able to recognize, but his mind remained a complete blank in most respects. On the 14th of Sixth month, he was attacked by bronchitis, followed by pneumonia, and passed peacefully away on the 17th, after only three days' illness, in the eighty-seventh year of his age.

His remains were interred beside those of his wife, in Witton Cemetery, Birmingham, on the longest day of 1894, amidst a large concourse of Friends.

JAMES HAMILTON, 84 22 6mo. 1894.
Greenock.

- ANN HANDLEY, 59 22 4mo. 1894.
Kendal. Wife of Daniel Handley.
- FREDERICK J. HARE, 24 30 7mo. 1894.
Liverpool. Son of Samuel and Caroline Hare,
 of Darlington.
- REGINALD HARLOCK, 26 31 12mo. 1893.
Birmingham. Son of Joseph and Mary Harlock,
 of Finedon.
- MARY HARRIS, 76 10 1mo. 1894.
Derwent Bank, near Cockermouth.
- MARY ANN HARRIS, 77 2 2mo. 1894.
Leighton Buzzard. An Elder.
- HANNAH HARRISON, 97 22 5mo. 1894.
Newcastle, Staffordshire. Widow of John
 Harrison.
- SUSANNA HARRISSON, 80 11 9mo. 1894.
Earls-Colne.
- MARGARET A. HARTLEY, 51 24 8mo. 1894.
Carnforth. Wife of John Hartley.
- SARAH G. HARVEY, 81 31 1mo. 1894.
Ilkley. A Minister. Widow of Thomas Harvey.

Sarah Grace Harvey was the daughter of Joseph and Ann Fryer, and was born at Toothill, near Brighouse, on Second month 22nd, 1813. She writes of her early days :—"We were a happy family, and through life I have thanked God for

giving me such parents and brothers and sisters. I feel how much I owe to them all. I was a timid little child, and felt myself the least in my father's house. I often felt upheld by the kindness of my brothers and sisters. I was rather a delicate child, and the youngest for many years, so I was rather spoilt, and did not have the same training as my two older sisters, who were for several years day scholars at Sheepscar, near Leeds, living with our grandparents. I always felt I lost much from not having this grounding, and when I went to Doncaster to school, my health suffered so much I had to leave early.

“When I was very young I sometimes used to write little pieces expressive of my feelings on the loss of friends and the hope of meeting them again in Heaven ; but though I was comforted with this, I don't think I had any clear views of Jesus and the Gospel truths then. As time went on I felt more the sinfulness of my heart by nature. I had much to contend with, being selfish, and ‘pride ruled my will,’ but with this there was a longing to give my heart to God. I cannot, as many do, give any definite time when I was converted. I think it was gradual, and God was very good in opening my heart to understand the scriptures better, and I shall

always be glad that I had the opportunity of learning portions of scripture and hymns, which have been such a comfort to me in days both of joy and sorrow. A little work of T. S. B. Reade, *Christian Retirement*, was a great help. After leaving school we were encouraged to spend a short time in the evening in private retirement, which I believe was a blessing to many of us. Perhaps sometimes there might be a danger of looking within our hearts instead of looking unto Jesus, but still I believe we desired to know His will and do it. Living in the country, we prized the visits of Friends who were ministers, and I well remember some of the family visits. J. J. Gurney's scripture portions entitled *The Lock and Key* were first introduced into our schools in my youth, and I have often been thankful that I learned most of those wonderful prophecies and fulfilments."

We see by the foregoing how in early life the work of Divine grace was commenced in the heart of our dear friend, to be carried on, "first the blade, then the ear, and after that the full corn in the ear."

In 1845, Sarah G. Fryer was married to Thomas Harvey, of Leeds, and for nearly forty

years shared with him the varied interests and cares of a busy and philanthropic life, submissively giving him up for long absences from home in the Anti-slavery cause and in the service of the church. Of this union she writes—"It was in 1845 the important event took place which brought me to Leeds, and I became a happy wife. Looking back on all the years that have rolled over since then, I can only praise, and exclaim, "Goodness and mercy have followed me." I was unworthy of such a helpmeet. In the little account I wrote of him the years of our united life are told; and now, looking back to the four years of widowhood, I can only continue to praise. My Heavenly Father has dealt bountifully, and given me this dear home with the loving ministry of dear children, and these precious grandchildren, so many blessings that I feel new songs of praise from day to day. I do continually pray for them all, and sympathise in all their Christian work. I am surrounded by dear friends who are full of kindness, and so the evening is passing peacefully and joyfully. I should like to do more for my dear Lord, but He knows the spirit is willing, but the flesh is sometimes weak; and I would encourage all to faithfulness in

early life ; for He is a good Master, and worthy to be served."

The union of Thos. and S. G. Harvey was a blessed one, though chastened from time to time by many sorrows and bereavements. The cares of a business life pressed upon them, and S. G. Harvey had the management of a household, including several young men, resting upon her. In 1846, her first child was born, named Joseph, after his grandfather, who died a short time before. When he was but six years of age she was called upon to part with this darling child after a short illness, while on a visit to his grandmother at Toothill. He was a child of great promise, and his mother wrote a little book about him under the title "Little Joe." In 1867, they were called to pass through a still greater sorrow in the death of their youngest son, Thomas, which occurred at the terrible ice accident at Regent's Park. He was a student at University College, with apparently a bright career before him. This overwhelming blow was meekly borne, and though the mother's heart was almost broken, she was enabled by Divine grace to rise above it, and soon entered again into her daily duties, thus glorifying her God as in the fire. She was also called to part with

all her much loved brothers and sisters, until she was left alone, the last of that once numerous family.

S. G. Harvey was early called to the Ministry of the Gospel. Her timid and retiring disposition made it very difficult for her in this public way to testify to others of her Saviour's love. It was with fear and trembling that she first ventured to do so in Leeds meeting. Her addresses were full of the love and gentleness of Christ, and a winning influence accompanied them, as she earnestly invited sinners to come to Him. She was deeply interested in the members of her own meeting, and when unable through weakness to visit or receive visits from them, it was her practice to kneel down alone in her own chamber with the list of members before her, and pray for them one by one.

She did not often leave home on religious service, but for a time resided with her husband in Manchester, Liverpool, and St. Ives, where their services amongst their friends were very acceptable. On the occasion of the cotton famine, with a minute from her Monthly Meeting, in company with Margaret Atkinson, she visited some of the towns in Lancashire to comfort and cheer the poor suffering women. At another

time the aged and sick throughout the Monthly Meeting received from her visits of love and sympathy.

Many times had S. G. Harvey to give up her beloved husband for longer or shorter periods in the service of the Church. She submissively bore these separations, and cheerfully carried on her many labours of love in his absence. His last visit to Canada in 1884 was deeply felt, as he was in feeble health ; but she gave him up at what he believed to be the Master's call, and she was enabled to trust him to her Heavenly Father's care. This beloved one was called away to his eternal home after a short illness at the close of the same year.

Of this event she writes :—"1885.—Last year ended amidst the deepest sorrow, for my beloved companion of more than 39 years was taken to his Heavenly home. But I can say, 'goodness and mercy have followed us'; and now a widow I can still acknowledge with humble thanksgiving, that the blessing is not withheld, but that my God and Saviour has upheld me in a wonderful manner, and I can only praise for all my continued mercies. But now my earthly guide and counsellor is taken from me, may I live more closely to Him who has promised to

be 'My Shepherd, Husband, Friend, my Prophet, Priest, and King.'" "1886.—The commencement of another year is solemn. In the spring of last year an attack of illness reduced me much, and I almost expected it might be a call from this world, but my God raised me up again. Since then many further blessings have crossed my path—removal to this sweet home with my dear children and grandchildren who cheer my declining days ; and so a new song is put into my mouth, even praise. I feel I can do little to forward the cause of Him I love so much, but I do know I have many precious moments of prayer for my dear ones, that all, father, mother, and children, may be kept in safety by the Saviour's power and love, from the temptations of the world, and that we all may meet, a united family in Heaven, redeemed by the precious blood of Christ, and sanctified by the Holy Spirit. I feel as though a few lines of Whittier's express all my longings when the end comes, except the most blessed thought of seeing Jesus and being for ever with Him.

'Give me the unforgotten faces,
And let my loved ones speak again.
He will not chide my mortal longing,
Who is our Brother and our Friend ;

In whose full life Divine and human,
The Heavenly and the earthly blend.

I go to find my lost and mourned for,
Safe in Thy sheltering goodness still ;
And all that hope and faith foreshadow :
Made perfect in Thy Holy will.' ”

Her love of flowers was very great ; not only were they cheering to her own spirit, but the means of cheer and comfort to those she visited, especially the sick. The little bunches, with the appropriate texts, will long be remembered ; taken to the workhouse infirmary, where her presence was like sunshine in the wards ; to the lonely sufferers in their own homes ; or given to the large parties of Bible women, mothers' meetings, and children who frequently gathered around her. These lovely flowers and the little books, given with her own sweet smile, have been a means of blessing to many.

The latter part of her life was spent at Ilkley. She much felt the severing of old ties in Leeds, and the gradual giving up of her active duties ; still her world-wide interest in many forms of Christian work continued. Yet she loved the beautiful home on the hills, though only for six months was she able to enjoy the

garden and country there. Then she was laid aside in her lovely room for nearly two years. The flowers she so much loved were always around her, and a mirror reflected the garden and hills, so that she could see the children in their walks and games. The quiet peacefulness and restfulness of that room will not be forgotten ; herself, the centre of peace and happiness. The children all loved that room ; she often joined in their quieter games ; while their sewing parties and poetical evenings were spent there, leaving behind many happy memories.

On the occasion of her eightieth birthday she writes :—

Second month 22nd, 1893. “My eightieth birthday ! ‘Goodness and mercy have followed me all the days of my life,’ I can truly say with the psalmist. I am now, I hope, patiently waiting the Lord’s call to join the redeemed in heaven. For ten months I have been unable to rise, one leg being diseased ; but mercies have been given from day to day, and my heart has often been full of praise for spiritual blessings shewn in so many ways, and for outward ones also, such loving children and grandchidren, and friends, kind nurses, &c. I leave the future in His blessed keeping, whose presence has so often

been felt in this room. Blessed Jesus, I believe Thou wilt be with me to the end, and then the glory ! I can praise Thee then. Be with all these dear ones, and fulfil the promise, 'That our sons may be as plants grown up in their youth, that our daughters may be as corner stones, polished after the similitude of a palace.' "

Her first serious attack was in Fourth month, 1892. The night following she had some sleep, which she hardly expected. In the morning she said to her son, "Praise, praise, praise, for the night." She said she did not think she was going just yet, but she wished us to know that all was well. A few nights after she was rather weary, not knowing if sleep would come, and said, "I am under the watchful care of an Eye that never slumbers." She asked for the evening portion to be read, and the 14th of John, her favourite chapter, and repeated the words, "Peace, peace, peace," referring to the two hymns, "Thy will be done," and "The rock that is higher than I." Several hours of nice sleep were followed by an hour of very great suffering, the pain being very acute, after which she said she scarcely wanted to come back to life again, and expressed some fear she had not borne the pain patiently.

It was very sweet to sit by her bedside and read the evening portion. At times she would pray very feelingly, and express gratitude for all her mercies ; on one occasion asking that if unable to sleep, her song in the night might be one of thanksgiving.

At this time it seemed probable the end was near ; but there were to be many more months of waiting before the call came, though she was mercifully spared acute suffering.

About two weeks before the close, she had an alarming attack of faintness, from the effects of which she only partially recovered, never regaining her former brightness. The busy hands lay quiet, and she said she thought she had entered on a new phase of her illness, and would never be of use again to anyone. She dozed a good deal, but there were still some bright gleams. On First-day evening, First month 28th, she saw Hannah Whitall Smith. She was pleased to see her, and conversed a little with her, telling her she had learned two pieces of poetry since she was eighty years of age, repeating two stanzas of one of them :—

“When on my day of life the night is falling,
And in the winds from unsunned spaces blown,
I hear far voices out of darkness calling,
My feet to paths unknown ;

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay.
Oh love Divine, oh Helper ever present,
Be Thou my strength and stay."

But she could not finish the verses ; her voice failed her ; and she, whose mind was so stored with hymns, and who had so often repeated them, did so for the last time.

She also told H.W.S. that she could only lie still, and be carried like a child. H.W.S. offered a prayer of thanksgiving in which the dear invalid united, referring to it the next morning as having been such a sweet season. It was the last vocal prayer—the life of prayer was soon to be ended, eternal praise begun. Influenza had set in, and after this there was little power of expression. On one occasion she said, "I think I have a well-grounded hope that I shall meet all this dear family in heaven." Upon the remark, "Thou art ready either to go or stay, whichever is right," she quickly replied, "Oh ! yes."

On taking leave of her for the night, her son had a loving word and a smile from her, and on his saying he hoped she felt comfortable, she replied, "Yes, I have all and abound."

A few hours later unconsciousness came on,

and continued to the end ; and at two o'clock on Fourth day afternoon, she peacefully breathed her last. The watchers around her bed could but praise God, that He had taken her home, where we believe she longed to be more than anyone knew, though she was so bright and unselfish that she was only a joy to all.

Nothing could exceed the beauty of that winter's day. As the watchers stood around the bed, the glorious sunshine flooded the room, reminding them of the day nine years before, when her beloved husband was taken from them ; while outside, the trees and shrubs covered with frost, were glittering in the sun. All nature spoke of gladness, as though to echo the welcome of this loved and redeemed one into her Heavenly home.

Thou art gone home, farewell till next we meet thee,
And may a blessed meeting be our lot.

For thee we fear not, thou hast reached the haven,
And art safe landed on that glorious spot.

But we, still sailing on life's treacherous ocean,
Ofttimes have adverse gales and frowning skies.
And when our way seems fairest and most prosperous,
Perchance o'er hidden rocks our voyage lies.

Therefore for us are watchfulness and trembling,
Lest we should fail to reach the wished-for strand,

Or should make shipwreck of our hopes and prospects
Ere we have neared the bright and happy land.

There is a Pilot who has tried each channel,
And knows each rock, each reef, each current's
force,

He will be ours, if we sincerely ask Him,
And safely steer us on our Heavenward course.

And He was thine, and through each dangerous
shallow

And rolling billow He safe guided thee,
And through the breaker's foam to the still waters,
The blissful haven of eternity.

H.F.

AMELIA HATCHER, 73 3 2mo. 1894.
Bourton-on-the-Water. Wife of John Hatcher.

ROBERT L. HELSDON, 22 18 2mo. 1894.
Hertford. Son of James and Elizabeth Helsdon.

CHARLES F. HINTON, 75 8 12mo. 1893.
Clevedon.

ELIZABETH HIPSLEY, 88 10 9mo. 1894.
York.

GRACE HITCHING, 72 10 1mo. 1894.
Preston Patrick. Widow of Benjamin Hitching.

JOHN HODGKINSON, 59 12 11mo. 1893.
Southport.

THEODORE HOLMES, 39 5 4mo. 1894.
Newcastle. Died at Kobe, Japan.

- GREGORY HONEYFORD, 27 6 3mo. 1894.
Bessbrook. Son of James and Margaret
 Honeyford.
- MARY HONEYFORD, 63 9 1mo. 1894.
Bessbrook. Widow of Benjamin Honeyford.
- JANE C. HOOD, 76 4 3mo. 1894.
Selby. Widow of William Hood.
- ARTHUR HORNE, 31 25 10mo. 1893.
Levuka, Fiji.
- MARIA HOWELL, 71 29 11mo. 1893.
Carrick-on-Suir. Wife of Thomas G. Howell.
- ALICE HOWSON, 72 10 2mo. 1894.
Dent. Wife of George Howson.
- CHARLES HOYLAND, 78 28 5mo. 1894.
Tottenham. An Elder.
- ELIZABETH HUNTER, 63 31 5mo. 1894.
Slaby, near Hexham. Widow of James Hunter.
- JONATHAN HUTCHINSON, 82 27 7mo. 1894.
Peckham.
- PROCTER S. HUTCHINSON, 31 30 6mo. 1894.
Haslemere. Son of Jonathan Hutchinson, M.D.
- ANN JACKSON, 85 20 5mo. 1894.
York. Widow of Charles Jackson.
- SAMUEL P. JACKSON, 57 3 3mo. 1894.
Redland, Bristol.
- ROBERT S. JACOB, 58 22 9mo. 1893.
Howth, Dublin.

SAMUEL JONES,	62	21	4mo.	1894.
<i>York.</i>				
SARAH KERR,	36	12	6mo.	1894.
<i>Kilmore, Co. Armagh.</i> Wife of James Kerr.				
SAMUEL KITCHING,	79	1	3mo.	1894.
<i>Hull.</i>				
HANNAH M. KNIGHT,	58	19	3mo.	1894.
<i>Reading.</i>				
EMMA LAMB,	69	14	12mo.	1893.
<i>Burdrop, Banbury.</i> An Elder.				

Emma Lamb was the daughter of Joseph and Ann Lamb, of Sibford. Her early life was spent at home, and she took an active part there, as one of the older members of the family. She afterwards went to Ayton School, where for some years she filled the position of housekeeper, and felt a warm interest in the best welfare of the young people in the Institution ; and she ever cherished a pleasant recollection of the time spent there, and of the kindness she met with from valued friends in the neighbourhood. In later life she resided in her native village, where she sought to do good to those around her ; and when called to come up higher, many could speak, with tears, of the friend they had lost, and of her kindness and sympathy with them in their trials. She passed through several trying illnesses, which

she bore with patience, trusting in the loving care of her heavenly Father. She often said she had so much to be thankful for ; thankful for small mercies, even when weak and almost helpless ; and would repeat the lines of her favourite hymn

Ye fearful saints, fresh courage take ;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace ;
Behind a frowning providence,
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour ;
The bud may have a bitter taste,
But sweet will be the flower.

She gradually grew more feeble, but the end came almost unexpectedly, when she quietly and peacefully passed away, we reverently believe, into the presence of her Lord.

MARY J. LANGBORNE, 32 1 1mo. 1894.
Malton. Wife of Captain George Langborne,
and daughter of Thomas Hopkins, of Malton.

Mary Jane Langborne and her infant child were laid to rest together in the Malton burial ground on the fourth day of 1894. The hearts of

those who stood around the grave went out in sorrowful sympathy to her husband, who, unconscious of his great loss, was nearing Port Said, where the sad news awaited him.

Loving and self-sacrificing in her home life, as well as in more public service, she showed forth many Christian graces, and her rich gift of kindly sympathy endeared her alike to rich and poor.

EDWARD LATCHMORE, 84 4 8mo. 1894.
Rawdon. A Minister.

EMILY E. LATIMER, 69 11 9mo. 1893.
Brisbane, Queensland. Widow of Joseph Latimer.

MARY T. LAWRENCE, 78 6 12mo. 1893.
Nottingham. Wife of Samuel Lawrence, of Ilkley.

HENRY LEES, 66 17 2mo. 1894.
Huddersfield. A Minister.

Henry Lees was the son of Daniel and Elizabeth Lees, of Wooldale, near Holmfirth, Yorkshire. Little is known of his early life, but after leaving Ackworth School, he became one of the earliest students at the Flounders Institute, and afterwards a teacher at Sidcot. He was obliged to relinquish the profession of his choice on account of an affection of the eyes, which, for

many years, almost shut him out from the reading of printed matter ; but it appeared to his friends as if the lines written by an American lady with regard to Milton, might justly be applied to him—

“ My vision Thou hast dimmed, that I might see
Thyself, Thyself alone.”

and they often had occasion to notice the Christian fortitude and patience with which the trial was borne.

Henry Lees became a temperance missionary in Huddersfield, and both as a public speaker, and as a visitor from house to house, was an earnest and successful worker.

He first spoke as a minister in Meetings for Worship about the year 1866, and for the rest of his life was a faithful and diligent preacher of the Gospel, giving full proof of his ministry, and of his longing for the spread of the Redeemer's Kingdom. His reverence in prayer, and his desire to speak only as he was led and guided by the Holy Spirit, were very striking and instructive to his friends ; and his faithful plain-speaking, governed, as it was, by the desire to utter the truth in love, was often felt to be very well-timed and helpful. As one member of the Meeting to which he belonged was heard to remark, “ It came from the heart and

went to the heart, there was always something to carry away in Henry Lees' sermons."

He took a warm interest in all that concerned the Society of Friends, was very regular in his attendance of Monthly and Quarterly Meetings, and during the latter portion of his life, he rarely missed a Yearly Meeting, sending lively reports home to his friends, and making it a practice to give an evening on his return to a further account, greatly appreciated by his hearers.

His knowledge of the discipline and routine of business in the Society was often very helpful to those who, as Clerks, conducted the affairs of the Meeting.

As a First-Day School teacher, H. Lees took an active part in the Huddersfield School, conducting classes for both men and women, sometimes giving Bible lessons to the whole School, sometimes contributing essays or short speeches of a shrewd, often humorous character, to the meetings of the Mutual Improvement Society, carried on by the scholars. His intimate acquaintance with Holy Scripture, notwithstanding the infirmity of sight, was such as to lead one of his scholars to remark that he always knew and corrected any mistake they made in reading the Bible, though unable himself to see the words.

The last few years of his life were spent as a sort of home missionary, employed by Friends, in visiting from house to house, distributing tracts, etc. ; and many were the testimonies borne after his decease to the value of these visits, and to the faithfulness of his Christian character.

It was while making one of his round of calls, that Henry Lees was suddenly seized with paralysis, and a few days of almost complete unconsciousness, with no power of speech, ended in a peaceful death on the 17th of Second month, 1894.

No opportunity for a last testimony was afforded ; but his friends felt that none was needed ; and, while deeply conscious of their own loss, they rejoiced in the belief that to the faithful servant, it could be no sudden or unlooked for cry, "Enter thou into the joy of thy Lord."

JAMES LINDSAY, 58 22 1mo. 1894.

York.

MARIA LINGFORD, 66 16 2mo. 1894.

Bishop Auckland. An Elder. Wife of Joseph Lingford.

EMILY A. LITTLEBOY, 38 13 4mo. 1894.

Newport Pagnell. Daughter of Richard and Mary Littleboy.

FREDERICK LONGDON, 73 14 7mo. 1894.

Derby. An Elder.

MARGARET LUNNON, 20 25 12mo. 1893.

Hornsey Rise. Wife of James Lunnon.

JOHN L. LUPTON, 78 20 1mo. 1894.

Bradford.

MARY R. LYNESS, 53 13 2mo. 1894.

Lisburn. Wife of Robert Lyness.

Mary R. Lyness was the eldest daughter of William and Isabella Dawson, of Edencrannon, Dungannon, Co. Tyrone. She was born in the year 1842, and was married to Robert Lyness, of Lisburn, on the 15th of Fourth month, 1885. The industry and devotion to her parents which marked her childhood, increased with increasing years when the responsibility of a household of two brothers and a sister rested on her. She established and carried on for more than twenty years a country business of grocery and drapery, in which she was very successful. She also commenced and carried on a good Sabbath School for the children of her neighbourhood. Many of them could neither read nor write, and some did not know the alphabet. Many such she brought on by her unwearied endeavours until they had a fair share of education, and then obtained situations for some of them. Amongst them was

one girl who was deaf and dumb, and though well grown, had been much neglected. Mary pitied her, and in the earnestness of her heart asked God for guidance and help to teach her. Having obtained the consent of both parents and child, she began by teaching her the deaf and dumb alphabet, and then to read and write. A thirst for education sprang up in the girl's mind, and she made rapid progress ; and soon, under the influence of Mary's example and teaching, she, with several others, became converted, and showed forth by her life the happy fruits of conversion to God. Mary Dawson was likewise a happy and patient nurse to her father and mother, until it pleased the Lord to call them in turn to the home prepared for them.

During the eight years of her married life, she became endeared to many new friends, both in the Society and outside ; and although not a recorded minister, she was, according to her measure of grace, found faithfully preaching the gospel of glad tidings of a Saviour's love, not only in meetings, but from house to house. She was one in whom religion shone forth in daily life and in domestic duties, and was exemplary as a wife and mistress of the household ; and wherever a shadow fell she carried a sunbeam, and had

cheering words for those who needed them. She watched over the opening minds of the young, in whom she delighted, especially some of the children of the Provincial School, who were her frequent visitors.

During the last six months of her life she was much confined to the house, often suffering extreme bodily pain from an affection of the heart ; and during severe attacks she would praise God for His goodness, and earnestly plead for patience until it should please Him to call her to that better land where, free from sin and pain, she should praise Him for ever. Matthew v., 13, was one of her choice texts, "Ye are the salt of the earth," and her prayer was, "Lord, make me the salt of the earth, for Thy glory." In writing to a distant sister-in-law, she says, "May the Lord bless thee and thy dear husband for sending your dear daughter to wait on me ; it is a great favour done to me ; in my tried moments it is so sweet to look at her happy face ; God is good to me. May we each meet, in turn, in heaven above, to sing the glories of the Lamb." Fourteen days after writing thus, she passed away to be for ever with her Lord.

GEORGE MANNERS, 70 4 3mo. 1894.

Croydon.

SENHOUSE MARTINDALE, 81 16 7mo. 1894.

Leytonstone.

MARY B. MASON, 77 17 3mo. 1894.

Wakefield. An Elder. Widow of James Mason.

CAROLINE MATRAVERS, 94 28 10mo. 1893.

Melksham. Widow of William Matrovers.

ANN MATTHEWS, 83 17 1mo. 1894.

Kettering. Widow of James Matthews.

CATHERINE L. MC'CHEANE, 18 1 4mo. 1894.

Matlock. Daughter of William C. and Caroline Mc'Cheane.

The subject of this little memorial was the daughter of William C. and Caroline McCheane of Matlock, Derbyshire, and was born at King's Heath, near Birmingham, on the eighth of Second month, 1876.

She was from a child of a tender, loving disposition, and early manifested a desire to do what she believed to be right.

When about ten years of age she had a severe illness, which appears to have been a time of divine visitation to her, as she afterwards said that she had then prayed to her Heavenly Father that she might recover, and she would try to live more closely to what she felt was right. From that time her character was more markedly

religious, and the seriousness of her deportment, and the sweet peaceful expression of her countenance shewed that she was endeavouring to walk in the steps of her dear Redeemer.

The following extracts from short memoranda made by her from time to time, will shew something of the progress of the work of divine grace in her heart.

1891 : 1st mo., 25th.—“This morning awoke with a sweet feeling of inward peace and comfort, with a heart full of gratitude to the Giver of all good gifts, for the refreshing slumber I had had during the hours of night. My heart seemed to overflow with love to Him . . . and I felt O ! how good we ought to be who are favoured with so many blessings from the bountiful hand of the good Shepherd, who has made all things for our happiness and comfort.”

28th.—“Oh, we ought never to grieve so loving and tender a Parent, who has loved us from the very first, and is waiting for us to come to Him and taste of His goodness, who is such a merciful and gracious Father, the Omniscient and Omnipresent. May I grow up in His holy fear, and feel His presence very near and dear to me, day by day, on my journey through this passing world, whose pleasures are transient, but

the joys of the world to come are everlasting, and will never pass away."

9th mo., 9th.—"I have been thinking what a poor frail creature I am, yet how graciously the Lord careth for me day by day during my journey through this life. I wish I was more grateful for His protecting care over me, who am so unworthy of His love and tender care."

9th mo., 25th.—"It is sorrowful to behold how many are so full of their sensual pleasures and transient amusements that they forget to thank God for giving them a Light within to discern between right and wrong, and also slight the gentle, loving voice which calls to them and tells them in the secret of their own souls to cease to do evil, and learn to do well, and to turn from the foolish and live. It is a sweet and still small voice, and those who are lowly, meek and child-like hear this gentle voice calling to them, and they rejoice to hear it. Oh, that I may always be kept in a humble, lowly state of mind, that I may not turn aside to the vain things of this life; and may I be preserved from the allurements of the world, and all the evil things of it, and always listen to this voice in my heart."

Alluding to the beauties of nature around them, she writes :—

“I have always been very much pleased to see the wonderful works of our heavenly Father in other places, but never felt them as I have since I have been at Matlock. How beautiful is the scenery around us : how sublime ! It seems like a glorious picture spread before our eyes, to draw us to admire the handiwork of Him who made all so fair and lovely. Everything tends to draw forth feelings of gratitude and praise to Him, and to a realization of that verse in Scripture, ‘The earth is full of the goodness of the Lord.’”

In reference to the death of a near neighbour she remarks :—“Who knows how soon any of us might be called to put off mortality, as we shall all sooner or later have to do. O ! I hope I shall be prepared when the great change does come.”

The sweetness of her mind seemed to increase during the last few months of her life, and her face was often lighted up with the love that filled her heart, from the light of Christ in her soul.

For some days previous to her decease she had been ailing, but was not thought to be seriously indisposed ; and in the morning of the day on which she died she spoke of getting up, but was advised to remain quiet.

While the family were assembled in their own house for the usual First day morning

meeting, they heard sounds coming from her room, and on going to her were startled by her telling them that she was *that day going to her heavenly Father*.

Medical advice was obtained as soon as possible, but acute pneumonia having set in, though all was done that could be for her recovery, it was unavailing.

The sweet state of mind in which, through divine mercy, she was preserved when thus so suddenly summoned from this state of being, will be best seen from her own expressions. She said that when they first heard her she had been singing* praises to her heavenly Father, and desired her dearest ones all to come and take leave of her, and ardently and affectionately embraced each in turn, saying—"Farewell, dearly farewell, you must all come to me, all come to me; I go to my God through Jesus Christ; He has taken me to the beautiful land of everlasting bliss: I have been to the very gates of heaven. Don't try to bring me back again—"In my Father's house are many mansions,' and He has prepared

* This was not singing to any set music, with which she was unacquainted, but the melodious overflowing of a heart filled with divine love.

one for me, where I shall dwell for ever, in that land of peace and joy."

One of her sisters having gone out of the room to bring something for her, she asked to have her brought back, and again earnestly entreated all the family to come to her, saying, "Come to me in the realms of everlasting joy—Father, Father, take me, take me now to Thy home of love—Thou art love."

Speaking to her younger brothers, she said she had not, at times, lived so closely to her Guide as she might have done, and hoped, in that, they would not follow her example, but keep close to their Saviour. Later on she entreated all to keep to meetings, and to "wait silently and in prayer" upon God, saying—"O, how I love my God, no tongue can tell how I love my God! O, my dear Saviour, how I love Thee!" with more to that effect. She also remarked—"I have had a good meeting to-day."

The melody of her voice while she was speaking was beautiful, and the heavenly covering of divine love was very precious and comforting. Over and over again she said—"He will take me to-day. Don't hold me."

Seeming to get a little better she feared she was coming back, but said—"If it is His will, it

must be for the best," repeating several times—"His will *must* be done."

At one time a cloud seemed to come over her, and she was much distressed, saying—"O, what shall I do, I have lost my way, it is dark!" and she prayed earnestly for help. Her mother encouraged her to trust in the Lord, who would never leave nor forsake her; and after awhile she broke forth in joyful tones—"O blessed be God, He hath shown me the Way; Christ is the Way, the Truth and the Life! Oh, my God, Thou art very good! Jesus, dear Jesus, how I love Thee! Lo, I come to do Thy holy will in heaven, there to sing praises to Thee for ever and ever, in everlasting peace and joy." "Farewell, farewell all, in the love of the Lord, dearly farewell."

A radiant smile illumined her face, and her heart seemed to overflow with love and earnest longing for the eternal welfare of the rest of the family, nothing of a temporal nature appearing to find a place in her thoughts. She said it was better for her to go to her heavenly Father now; that if she lived, she might be drawn aside into unfaithfulness.

She continued for about two hours thus remarkably enlarged, speaking mostly with a clear voice and with great emphasis. During the

afternoon she frequently expressed a little, but could not say much at a time, and seemed quite resigned either to go or stay. At one time she said she believed her heavenly Father had been preparing her for this sickness for some time.

About six o'clock a decided change took place, and she passed quietly away at about twenty minutes before seven that evening, the First of Fourth month, 1894, in the nineteenth year of her age.

Her remains were interred in the Friends' burial ground, Bakewell, on Fourth day the Fourth of Fourth month, 1894, in the presence of a considerable number of Friends and others.

After her decease a letter was found in her pocket, written to a young friend, from which the following is extracted:—"Hast thou ever tried to be a disciple of Christ? I tried several times when I was much younger, and sometimes succeeded, and at other times was led away through unwatchfulness; I am going to try to be one of Christ's disciples from now, and will try, with His help, not to displease Him in thought, word or deed. It says in the Bible that whatsoever we do, we should do it all to the glory of God. I want to ask thee if thou wilt try also with me, for I think it is our duty to walk worthy

of the profession to which we belong, for Jesus Christ's sake ; and if we try to please Him, He puts His love into our hearts, which stimulates us to walk in His fear, and mind His reproofs."

In publishing the foregoing particulars respecting our dear young friend, we desire that others, both older and younger, may be stimulated to follow on in the path of watchfulness and humility, that, like her, they may be prepared to enter the haven of rest, whenever the final summons may come.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."—*Titus ii. 11, 12.*

"Behold I stand at the door, and knock : if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me."—*Rev. iii. 20.*

RACHEL MC'READY, 33 19 2mo. 1894.

Lisburn. Daughter of Joseph and Mary J.
Mc'Ready.

JAMES H. MILES, 78 5 6mo. 1894.

Street.

HANNAH MILNER, 50 24 7mo. 1894.

Sheffield. Wife of Isaac Milner.

MARTHA MILNES, 88 12 1mo. 1894.
Dewsbury. An Elder. Widow of Matthew
Milnes.

Martha Milnes was the daughter of John and Elizabeth Brown, of Hertford, and was born there on the 8th of Tenth month, 1805. After leaving Ackworth School she was apprenticed to Joseph Cranstone, draper, of Ware. Later on she held a situation at Dunmow, and then at Dewsbury, where, in 1841, she was married to Matthew Milnes, of Batley Carr, and where she continued to reside, with the exception of a short interval spent at Ackworth, for the rest of her life.

But little can be recalled of her earlier years before her removal into Yorkshire, which introduced her into a circle of Friends by whom she was more and more esteemed and beloved as years passed away. Her faithful devotion to duty, her quiet yet cheerful demeanour combined with firmness of conviction and character, and her marked unselfishness, traits which were manifestly the out-come of deep Christian feeling and conviction, won for her a place in the affection of many around her, of the young especially, over whom, up to the end of her lengthened life, she

exercised an attraction and an influence for good of the highest value.

On her marriage she undertook the oversight of her husband's five children, one of them a little invalid, whom she cared for with loving tenderness, earnestly seeking to train her for a home in Heaven, and who died in 1842 at the age of about eight years, having given abundant evidence that she had been gathered into the fold of the Good Shepherd.

Matthew Milnes died in 1854, leaving her with one daughter of her own added to the family, who also became an invalid when quite young, and for a long time required and received her mother's tenderest care, until she was taken to a home above when about twenty-one years old. Martha Milnes deeply felt these bereavements, but meek and uncomplaining submission enabled her to accept the chastening without letting go the quiet cheerfulness which characterised her through life.

She was a closely attached member of the Society of Friends, a diligent attender of its meetings, and earnestly concerned that it should continue true to its early traditions ; and she shared with many others during later years a deep solicitude lest it should be led away from

any of the essential parts of its distinctive religious profession. She possessed and exercised a true gift of eldership ; and though she never broke the silence of a meeting for worship, the influence of her spirit was often very sensibly felt by those around her.

Some years before her death her eyesight failed, and eventually she became quite blind. Her uncomplaining cheerfulness under this sore privation was an instructive lesson, not to those only who with unwearying kindness tended and watched over her, but also to those who called for shorter or longer visits. Many of these were young people, both Friends and others, who seemed strongly drawn towards her by the brightness and hopefulness of her spirit, and by the genuine interest which she manifested in their affairs, their pursuits, and their welfare.

Very patiently and peacefully did our dear friend await, during her last few years, the coming of the call from earth. Several times severe attacks of illness took her quite to the border land. She retained in large measure the reticence as to spiritual things which had so generally prevailed during her earlier years ; but her trust in the mercy of God in the Lord Jesus Christ remained unshaken ; so that when the end

came, rather suddenly, on the 12th of First month, 1894, she was found ready to be gathered home, "as a shock of corn fully ripe," into the heavenly garner.

HENRY MORRIS, 91 16 11mo. 1893.
Cork.

JANE MOSES, 23 12 10mo. 1893.
Bessbrook. Daughter of John and Eleanor Moses.

GEORGE H. MOSLEY, 45 22 7mo. 1894.
Sheffield.

ARTHUR E. NEAR, 3 7 2mo. 1894.
Colchester. Son of Joseph B. and Alice Near.

JOHN S. NICKALLS, 25 16 6mo. 1894.
Ashford. Son of Thomas and Eliza Nickalls.

HANNAH NUTTER, 88 4 11mo. 1893.
Bromsgrove. Widow of William Nutter.

JANE OGDEN, 91 27 12mo. 1893.
Southampton.

WILLIAM C. ORE, 72 15 8mo. 1893.
King's Lynn.

JOHN OSTLE, 52 31 3mo. 1894.
Mawbray, Beckfoot.

ELIZA PALMER, 89 6 2mo. 1894.
Taunton. An Elder. Widow of Robert Palmer.

ELIZABETH S. PALMER, 68 30 3mo. 1894.
Reading. Wife of George Palmer.

ETHEL M. PARKER,	22	26	6mo.	1894.
<i>Stifford, Grays.</i> Wife of Alfred Parker.				
SARAH PATTISON,	75	27	4mo.	1894.
<i>Donnybrook, Dublin.</i> Widow of James Pattison.				
CHARLES PAYNE,	75	4	1mo.	1894.
<i>Wellingtonborough.</i>				
ELIZABETH PEACOCK,	51	15	12mo.	1893.
<i>Great Ayton.</i>				
JANE GURNEY PEASE,	67	5	4mo.	1894.
<i>Darlington.</i> A Minister.				

Jane Gurney Pease was the eldest daughter of the late Joseph and Emma Pease, of Southend, Darlington, and was born at Blackwell, near Darlington, on the 10th of First month, 1827, and died at Torquay on the 5th of Fourth month, 1894. She was an acknowledged minister of the Society of Friends for thirty-two years.

In tracing the pilgrimages of those whose path heavenwards we desire to mark, it is often difficult to say what early steps should be noticed, what difficulties in youthful associations have been overcome, what temptations were laid aside, and when the grace of God had permanently and clearly triumphed. In this case, whatever were the temptations that beset, they were not of the world, but rather of soul and mind, such as might

be termed almost constitutional in character ; and we trace from childhood to age the continued seeking for Christ, and finding Him.

The subject of this memoir was born, brought up, and always closely associated with those who were warmly attached to the Society of Friends. By education, conviction, and association she was a Friend. In her girlhood the conversation of those dear to her often turned to the great separation on points of doctrine which had then lately taken place in the Society of Friends. It dwelt on the necessity of a close adherence to those fundamental views ever upheld by the Society, and, in addition, on the need for a watchful observance of what was then known as "plainness of speech, behaviour, and apparel" ; the constant guard against music, amusements, and novels, and in these pursuits adhering to that which was embraced in the emphatic words, "a religious life and conversation."

When she was five years old, her father entered Parliament. The step was taken amidst the misgivings of many of his nearest and dearest friends, who cautioned him that the course on which he had entered must lead to his throwing off what was then called the "Friend," and entering the "world." In reply to these warnings,

he writes to one of his most intimate friends :—
“If I thought that there was to be an ultimate triumph of evil over good, and not of good over evil, I would not enter the House.” Having been elected with those views strongly impressed upon him, he said in after years that whilst his own judgment would otherwise not have led him into many of the smaller acts of singularity he deemed required of him, he was resolved that *his* entering Parliament should not render the course of any Friend in the future more difficult, however scrupulous he might be. With these views before him, neither he nor his wife entered in any way what was called the fashionable world. In this quiet atmosphere their children were brought up. It is not our purpose to discuss how far this was the best training for their future lives, but its effect on their daughter was obvious. It gave the religious meetings, views, and observances of her own Society a special importance above all other modes of worship, and at one time it prevented her sharing in religious thought and service outside the pale of her own religious body, whilst the fear of association with others often stood in the way of that active, general usefulness in philanthropic and educational work, which in later years has had so much

place amongst our members. It is clear that it produced that introversion of soul and mind which so much characterised her Christian growth and made her thoughts, her words, her ministrations, and her conversation, to be those portions of her character which were more marked than the discharge of the active duties of religious or philanthropic life.

Thoroughly believing in the precious doctrine of the immediate direction of the Holy Spirit, she looked upon those whom she felt to be true ministers as handing to the congregation the tidings of His Kingdom. Pages of her numerous well-filled journals are records of sermons and prayers which had found their way into her own soul. This thorough belief in the Spirit of Grace came in after years to the relief of her natural want of self-confidence. She felt that her message was not her own, and in a voice and with words which always commanded attention she declared in her ministry her message, or lifted up her soul in prayer, clothed in language remarkably clear, well chosen, and beautiful. Influenced by the same spirit, her conversation, when abroad or travelling, and with entire strangers as well as with her own family, frequently flowed in channels of consolation and counsel which attracted

the hearer, and made him feel the initial source from which he had been addressed.

In some memoirs of her childhood she records that when staying near Norwich with her grandmother when she was about eight years old, she distinctly remembers lying in her little bed night after night praying that the Lord would preserve her dear ones at home, whom she felt to be so far away. In this sketch she records what she thinks were fears raised by a nervous and sensitive imagination, of a fear of offending God by praying to Him, whilst still afraid of leaving her room without casting herself on her knees before Him.

As she grew into girlhood with a somewhat delicate constitution, with great nervous susceptibility, and strong imaginative powers, she developed a taste for languages, general reading, and poetry. To her governess in those early years (Eliza Payne), to whom through life she was much attached, she attributes in her journals a good influence over her early mental development, though school-room regulations and those seeming injustices which all children feel, dwelt in her sensitive mind and caused her much trouble. Then her only resource was prayer. In this state of mind when fourteen years of age, she records in her journal :—

11TH MO. 13TH, 1841.—“ Uncle (John) Pease’s text this morning was, ‘ Why art thou cast down, oh my soul, and why art thou disquieted within me ’ ; and I trust that some encouragement and thankfulness has attended me in the persuasion that I was not among those who were at ease, whatever was the cause of my disquietude ; and I trust that though earth and its changing things have of late tried me, yet that a sense of shortcomings, of a want of sanctifying grace, was one cause of this disquietude. . . . And may the remembrance of this day’s favours encourage me to further devotedness ; and when darker days are mine, may the cheering language which has been this night revived in my hearing be my watchword, ‘ Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness and hath no light ? Let him trust in the name of the Lord and stay upon his God.’ ”

Growing up in the shelter of a very favoured home, without those resources in active work for the benefit of others which now call so many to labour who desire to serve the Lord, free from all domestic cares and anxieties, the state of her own spiritual health naturally absorbed a good deal of her attention. She read largely of re-

ligious and general biography, and of the poetry of the day. She wrote at one time for the Darlington Essay Society, and her contributions bear the mark of her ability in language and her power of poetical expression, all controlled by the desire to serve God, and do nothing that would remove her or others from His favour.

When about twenty years of age, she makes the following record in her diary :—

7TH MO. 7TH, 1847.—“I trust I have desired sincerely of late, cost what it may, to be made meet for a better world ; to be more humble and fitted in the Lord’s own time to partake of His peace, which the world cannot give or take away ; and the sense that the chastening hand is upon me at times encourages the hope that my prayer is heard ; but oh ! how cold, how proud, how sinful I am. Press forward with more diligence, my soul. How far I am from being what I ought to be at the head of such a family.”

As the eldest of a large family, all at home, she felt the responsibility of which friends and callers so frequently reminded her, of setting to those younger than herself a good example ; and this seems to have weighed almost unduly on her mind. In 1848, when about twenty-one years of age, she writes :—

6TH MO. 22ND, 1848.--“I hope I am not quite unthankful for the full cup of outward blessing granted me, but my heart seems at times ready to sink within me. I believe it may be, and probably is in great measure, owing to a natural tendency when not in full vigour to feel things perhaps more pensively than I should, and yet I do not wish unduly to shrink from the sense of my responsibility, which I feel just now to be peculiarly great. I see I must have a strong influence upon them [her brothers and sisters]. I long to make best things lovely in their eyes, so I desire not to appear narrow-minded, and at the same time to discourage in them the spirit of the world which I know is prone to rise in myself. I fear feeling self-righteous. I hope I desire to walk in watchfulness, humility, and love; but oh! I am so weak, so erring! The Lord grant me grace not to dishonour His blessed cause or hinder His work in them, and to keep my own heart with all diligence, and to trust Him to work in me and them for His own precious mercy's sake in our dear Redeemer. I believe He has mercifully taught me some lessons in the uncertainty of things seen and temporal this year. Oh! for a deeper love to my God and Saviour, and in Jesus a firmer hold on things unseen and eternal.

Though I feel no full assurance, I do trust I may yet be through mercy made meet to join the dear ones gone before in the presence of the Lord God and the Lamb. But oh ! for more earnest pressing forward."

To a mind so constituted, the fear of death, the necessity of preparation for the life to come, naturally came into force, and about this time she writes :—

3RD MO. 31ST, 1849.—"The importance of being ready should the last summons come suddenly has often been present with me lately, and some querying whether I am right in not more earnestly pressing for an assurance that I am safe in Jesus. Natural fears prompt the frequent prayer that I may be found ready, and that an assurance may be granted ere I go hence. Perhaps for that I ought patiently to wait, but may the Lord grant me more faith, yea, to know more of the apostle's experience, 'the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me.' Oh ! how much I owe to that grace which follows me with the reproofs of instruction from day to day. The Lord grant me to feel it and to love Him more. I hope the idea of the presence of God and of Him who is the chief among

ten thousand and altogether lovely, becomes to me increasingly sweet in thinking of Heaven. Oh! for a meek and quiet, a watchful and truly Christian spirit, in my daily and hourly steppings.

It is somewhat difficult to give a digest of the growth of spiritual life and increased faith and trust in a heavenly Father, when the perusal of the carefully written diary records days of hope, hours of depression, and still through all an increased trust that the divine Shepherd leads daily into green pastures and beside still waters. When about twenty-three years of age she makes the following entry in her journal :—

2ND MO. 18TH, 1850.—“Last evening in meeting I was favoured with the ability to bow in spirit before God, and I hope sincerely to breathe the prayer, ‘Do with me what Thou wilt, only make me what Thou wouldst have me to be’; but my faith was low, and I wished for some description of my state and words of comfort for such an one. My uncle’s sermon was just what I needed, strikingly so to myself, for I had been referring to McCheyne in the afternoon, feeling that I needed pointing to Jesus. I wished I could feel more thankful for, and profit more by such a token of condescending mercy, and the heart cheering view of the compassion of Him through whom we come unto the Father.”

During the year 1853 the thought that she would have to take part in the ministry of the gospel seemed to be brought more and more before her mind. Early in the year we find the following record :—

4TH MO. 17TH, 1853.—“Read in the afternoon some parts of Elizabeth Fry’s life ; much interested in some of her early experience, feeling so much understanding of some of her conflicts of spirit, that my apprehension was confirmed of being under baptism for the ministry.”

But the preparation for the ministry was not a rapid one in a mind so constituted, which only took one step at a time : thus the following entry shows how gently she was led.

11TH MO. 24TH, 1853.—“Oh that I may be kept in my right place in the church in every sense, ever preparing myself to do the Lord’s will, looking unto the hand of the Heavenly Master to show me my service, willing to stand still or move forward with the pillar of cloud. As regards the little note I gave—— yesterday, I feel comfortable in the trust that I followed the guidance given me, but I desire to be very watchful that I may ever know and obey the Shepherd’s voice, and know not the voice of strangers.”

Doubts and fears, faith and hope, seemed to alternate, and we find the following, showing the careful watching and walking.

8TH MO. 11TH, 1856.—“In my evening retirement my mind was plunged into deep conflict, in the doubt whether there was one thing which I would not give up if it were the divine will; but, after much distress, I came to the comforting conclusion that there was nothing I would not rather give up than the peace of God. Dr. T.’s allusion in the evening to that beautiful hymn, “Jesus, I my Cross have taken,” brought the trembling enquiry whether I dared adopt it, but I think it was made the means, as I went to bed, of helping me to a quiet settlement of mind.”

Whilst J.G. Pease was never a controversialist in the usual sense of the term, the truths of the evangelical doctrines in which she had been brought up were dear to her, and were established by reading and reflection. On baptism she made the following short but full record of her views.

7TH MO. 14TH, 1858.—This morning I have been studying the subject of baptism, alone with my Bible and concordance, and have been struck with the emphasis which our Lord lays upon the

baptism of the Holy Ghost as distinguished from the baptism of John."

In 1859 and 1860 we find the following entries :—

7TH MO. 3RD, 1859.—"In the evening meeting, in the silence, caught a little glimpse of Him who in hunger and thirst, watching and sleeping, weariness and suffering, was perfect man, and who is now our exalted Saviour."

3RD MO. 29TH, 1860.—"My own mind, though not without exercise during the early part of meeting, did not see any way for expression ; but later on the words of thanksgiving and prayer arose so clearly before me that I felt, if strength were given, I must go forward, and I do believe it was given. I felt almost startled to find myself indeed on bended knee in such a congregation, but was enabled to say, "Oh ! God, before whom the thousand times ten thousand offer their ceaseless song of praise, wilt Thou be pleased for Jesus' sake to accept our feeble thanksgiving that God was manifest in the flesh, and that having suffered and died and risen again He is our ever-living Saviour at Thy right hand. Grant, oh ! Father, that in our foolishness He may be our wisdom ; in our guilt that He may be our righteousness ; that in our helplessness we may more and more

know Him to be our sanctification, our redemption from the bondage of corruption, translating us into the glorious liberty of Thy sons, O God.' I felt quiet afterwards, though deeply conscious of the solemnity of the step I had taken."

Such was the experience of soul and mind through which our dear friend was led by the Head of His own Church. As in the great house different vessels are required, so it must be that the process of preparation is necessarily various. To some, the difficulties of life, the needs of life, the transitory character of earthly things, lead the soul of man to seek in possessions eternal that which he has failed to find in things temporal. In this case it was rather the lack of outward responsibilities and cares that led her to that constant introversion that so marked her character. Freed from those responsibilities which so much tend to produce self-reliance, she was always diffident of her own powers and judgment. Her mental training for the ministry, to which for so many years she thought she would be called, was not, in the great Teacher's hand, time wasted. With a large general knowledge of religious history and biography, an intimate acquaintance with the Bible, a full understanding of doctrine, and an implicit

faith in Him who she knew had called her, all contributed towards her preparation for this high service. In 1862 her gift was acknowledged by the church and she became a recorded minister of the Society of Friends. Naturally possessing the gifts of both voice and language, her sermons were delivered in well-chosen words. They were sound in doctrine and marked in their effect; whilst her prayers were in words, often, as she says, thought over, but which came from a full and believing heart, and enabled the family circle or the congregation, in which they were offered, to feel that they were led fully to join in her petitions at the throne of grace. She thus records the receipt of the information sent her by one of her brothers, that she had been acknowledged a minister of the Society :—

7TH MO. 16TH, 1862.—“ The afternoon’s post brought me a letter from ———, informing me of my acknowledgment as a minister by the Monthly Meeting at Middlesborough the day before. The intelligence made me tremble all over ; my woman’s nature shrank from the idea of always occupying a conspicuous seat in meeting ; but underneath there was a feeling of comfort that the meeting had really and warmly taken this step, and of pleasure in dear ———’s truly brotherly letter.”

Besides the public ministry of the word, she felt called more than once to unite with her friends in visits to families, and at other times individually to be the bearer of heaven-sent messages to families, especially to young men, in whom she felt " God's providence and grace had given her a peculiar interest "; and on one occasion she held a meeting for this class, at which she had forty or fifty quiet and attentive hearers.

Her father's increasing weakness of health, and her own delicacy, prevented her leaving home for long periods. She was a constant attender of Meetings for Worship and for Church affairs ; in these her voice was often heard in ministry and prayer, as well as in the domestic and social circle. After her father's decease her own delicate health frequently led her, in company with her sister, to winter abroad, or in the South of England. These visits enlarged her circle of acquaintances and added much to her usefulness. Amongst invalids and frequenters of the tables d' hôte she found many whose hearts she warmed by sympathy, and into whose ears she poured the history of His love, who had died for their salvation. The many testimonies to these quiet missions show that having found the heavenly way, and knowing it, she could guide others into the same path.

The autumn of 1893 found her decidedly weaker in health. She had set her mind on going abroad to the warmer climate of the South of France, where so often she had felt her powers increased, and her ability to serve others more at her command ; but at the wish of her family she quietly and decidedly, though evidently reluctantly, gave up her own view of her powers, and went with pleasure to Torquay. For some months she seemed more than usually active and able to share the interests of those about her, and to minister occasionally to her friends ; and of the last occasion on which she was able to join in public worship (Third month 11th) she records in her journal, " Went to meeting with a mind ready for any service the Lord might call for, and offered prayer." The end came gradually, and she passed away in full trust in those merits in which from her childhood she had believed, and which she had presented to others in attractive tones.

From those who had long sat under her ministry, and shared with her in church fellowship ; from those amongst whom she had sojourned during winter months spent abroad or in the south of England ; from casual acquaintances into whose hearts she had poured words of consolation

and of hope, came the testimony that her walk through life, quiet and private as it was, had not been without blessing to their souls ; that with all her physical weakness and want of self-confidence, she had been amongst those who had called others to righteousness, and who in the poetical language of Holy Scripture, now “shine as the stars for ever and ever.”

ALGERNON PECKOVER, 91 10 12mo. 1893.

Wisbech. An Elder.

WILLIAM PENGELLY, 82 16 3mo. 1894.

Torquay.

JOHN PHILLIPS, 90 1 6mo. 1894.

Tottenham. An Elder.

John Phillips was, during the whole of his long life of nearly 91 years, a member of Tottenham meeting, as his forefathers had been since the middle of the last century. He was the eldest son of John and Elizabeth Phillips. His mother's maiden name was Elizabeth Brown, of Luton.

After leaving school he mostly resided with his uncle Michael Phillips, who held a farm in Lordship Lane, Tottenham ; and on his death J. Phillips continued in the same calling and residence. He never made the acquisition of wealth an object, and the competency which he

inherited, combined with his choice of a simple style of living, enabled him to follow the promptings of his heart, and to carry on his business with consideration for the welfare of those in his employ, as well as to exercise a large hearted liberality in strict obedience to the injunction, "Let not thy left hand know what thy right hand doeth." In middle life he took considerable part in parochial affairs, as a member of both the Board of Guardians and the Board of Health; and so great was the confidence of his neighbours in his integrity, that at one election he received the support of every person who recorded a vote.

John Phillips had been brought up in association with many of the pioneers in the educational, anti-slavery, and other philanthropic movements; and although his retiring disposition prevented his taking a prominent part in promoting reforms, he did not wait for them to become popular before giving them his support. He gave his hearty sympathy to every movement, political, social, or religious, by whomsoever promoted, that had for its object the welfare of humanity.

In meetings for discipline his sympathies were always on the side of exercising a liberal policy,

rather than severe disciplinary procedure. His judgment, though not often expressed, was sound and much valued by friends, and he exercised the offices of Overseer and Elder in so loving a spirit that even the plain truth from his lips did not seem to give pain.

In 1839 he married Mary Payne, who had been the school and play-fellow of his childhood. Her strong good sense and mental abilities showed themselves everywhere in their home life, and her kindnesses, though different, were no less practical than those of her husband. Her death occurred in 1868, and this bereavement left a mark that was never effaced. The death of the two younger of their four children was also keenly felt. On being left with only his elder daughter at home, John Phillips removed to a house on Tottenham Green, scarcely a hundred yards from the one in which his grandfather came to reside in the middle of the last century. Here he continued to exercise his warm-hearted hospitality, and welcomed children, grand-children, and great grand-children, as well as a large circle of friends to whom the tales of the past, with which his memory was stored, rendered him a most attractive host. To this entertainment he often added seasonable counsel.

There was a geniality not to be forgotten in the very tones of his voice, and as years went on his countenance became singularly beautiful, his bright complexion setting off his silvery hair.

His words on religious matters were few, but were always pregnant with meaning, and showed spiritual perception of a fine order.

John Phillips's vital powers gradually declined, and as he neared his end he became entirely dependent on others for the supply of his outward needs. His thoughtful consideration for the faithful attendant who ministered to him was in harmony with the spirit that actuated his life, while the calm expression of his face testified as loudly as words to the peace of God that dwelt within.

HENRY PICKERING, 74 13 5mo. 1894.

Malton. A Minister.

Henry Pickering was born at Malton in 1819. He was educated at the Friends' School at York, then situated in Lawrence Street. His father dying soon after his leaving school, he succeeded to the business, and thus became the principal in a large drapery establishment.

In 1857 H. Pickering married Sarah Ann Burlingham, who died in 1890. About twenty years afterwards both husband and wife were

brought under deep conviction, and into much spiritual distress. They made this known to two earnest Christian neighbours, and the four had much conversation and prayer together, which was made greatly helpful to them. It became clear to H. Pickering that he was being called of the Lord to yield himself to Him, and the special call at the outset seemed to be, "Was he willing to give up entertaining his friends as he had been accustomed to do it, and to sign the total abstinence pledge?" This was the last defence of his soul's enemy, and the ground was stubbornly contested. He saw clearly that if he yielded to the Divine call he would be accounted a fool in the eyes of many whom he had long known. A night of much conflict followed; but happily the right prevailed, and early in the morning he called on his two friends and signed the pledge. Peace followed, and a blessed assurance of acceptance in Christ his Saviour.

It was not long after this that he began to speak as a minister of the Gospel, and in due time he was acknowledged as such. Evidences of deep humility became conspicuous in him, and in his ministry he often spoke of his own unworthiness, but of the abounding all-sufficiency of his Saviour. His endeavour was to live as

well as to preach "None of self, but all of Thee." Yet times of spiritual distress occasionally attended him, when regrets that he had not earlier listened to the voice of the Good Shepherd, and consciousness of imperfections and inconsistencies in his Christian course led him to question whether Divine love could reach one who had strayed so far away. His public utterances at such times, and the more private conversations he had with his intimate friends, revealed the depth of his humility as well as the sincerity of his soul's longings, and many times humbled those who listened to him. Whilst his gospel addresses were often forceful and eloquent, it was his truly Christian daily life that won for him the love and esteem of those who knew him best.

As a member of the Local Board of Health and of the Board of Guardians he filled for many years an honoured place. Possessed of considerable means, he endeavoured to use what was entrusted to him as a steward and servant of God. He gave liberally to the poor, and gave in such a way that the recipients felt that in him they had a true friend.

On First-day morning the 13th of Fifth month, 1894, less than two years after his

marriage to Fanny North, H. Pickering went out apparently in usual health and spirits to see an old friend who was on his death bed. After Christian intercourse they parted, scarcely expecting that the sick man would live to receive H. Pickering's promised visit on the following day. He returned home to breakfast, and then set out early to meeting, telling his wife before he left her what message he thought he should have for his friends. He followed his usual custom of leaving tracts at houses as he passed, and had just handed in a "Gospel Trumpet" when faintness seized him and he fell heavily. Kindly hands did all that could be done, but after a few minutes of unconsciousness he passed away from works to his reward.

SUSANNA PILLAR, 72 24 1mo. 1894.

Rathmines, Dublin. Wife of James Pillar.

ANNE HAUGHTON PIM, 52 23 7mo. 1894.

Hillsborough, Co. Down. An Elder. Wife of Arthur Pim.

JAMES PLATT, 71 25 12mo. 1893.

Westhoughton.

WILLIAM POLE, 60 17 1mo. 1894.

Nottingham.

ALFRED J. POLLARD, 28 16 4mo. 1894.

Brighton. Son of Theophilus Pollard.

ELIZABETH B. PRIDEAUX,	69	11	4mo.	1894.
<i>Plymouth.</i>				
THOMAS B. RAKE,	68	11	8mo.	1894.
<i>Fordingbridge.</i>				
CORNWELL RAVEN,	50	25	3mo.	1894.
<i>Kelvedon.</i>				
EDWARD RICHARDSON,	74	14	4mo.	1894.
<i>Ravensthorpe, near Dewsbury.</i>				
HENRY RICHARDSON,	80	3	11mo.	1893.
<i>York.</i>				

Henry Richardson was the eldest son of William and Martha Richardson, of Cherry Hill, York.

He was naturally constituted with a strong will, individuality of character and originality of thought ; consequently he approached the consideration of many questions from his own standpoint. He was zealous for reform in matters social, political, and commercial, and having once arrived at a conclusion as to what was right in the requirement of any case, he was fearless in putting his convictions into practice, and was unwilling to be deterred by considerations of consequences, so that sometimes he gave less weight to the experience and views of others than might have been desired. This led occasionally to friction, but the transparent honesty of his

intentions won for him, in most cases, the respect and good-will of those from whom he differed. As time passed on and experience deepened, his character greatly mellowed. He was called to fill many useful positions upon the boards and committees of various philanthropic and other institutions.

Being associated with agriculture both by business and inclination, he took a warm interest in everything connected with it, and was widely known and respected amongst agriculturists in his native county. He maintained a high standard of integrity in his commercial transactions and in all his dealings with men.

He had a strong love for plants and flowers. In his later years, when freed from business cares, he spent much time, during the summer months, at his house at Ilkley, in their successful cultivation, his knowledge of their treatment being considerable ; and it was a great pleasure to him that others should enjoy the beauty which resulted from his labours.

Living, as he did, during the greater part of his life, both before and after his marriage, in the old family house at Cherry Hill, York, he maintained amongst a large circle of friends, of very varying age and station in life, the

kindly and hospitable traditions of his parents' home.

His last illness, which caused, for a time, much prostration and depression, was unexpected and of brief duration. In the solemn prospect of eternity, the sense of failure and shortcoming in his life in the sight of God, brought him very low before Him in penitence and confession ; and pouring out his soul in fervent prayer for forgiveness, there was mercifully granted to him a sweet assurance that all was well. From this time deep humility, gratitude, and quiet trust, most touching to witness, marked the closing days. He became, by the mercy of God in Christ Jesus, truly as the "little child."

After the mental cloud had disappeared his bright intellect continued clear to the end. He took calm leave of his near relations, his household and some of his old employés, and desiring that his "earnest affectionate love" might be given to all his friends, he passed peacefully away to the Heavenly home.

There is no death ; what seems so is transition ;

This life of mortal breath is but the suburb of the
life Elysian,

Whose portal we call death.

His remains were laid to rest in the presence of a large gathering of relations and friends, of representatives of the various institutions and organisations with which he had been associated, and of many others who desired to show the last token of love and respect to one who had in truth been a friend and a "succourer of many."

JOHN G. RICHARDSON, 53 15 7mo. 1894.
Newcastle-on-Tyne.

LYDIA RICKMAN, 83 25 6mo. 1894.
Tulse Hill.

JANE ROBARTS, 79 21 8mo. 1894.
Corsham, near Melksham.

JOHN ROWNTREE, 72 11 10mo. 1894.
Scarborough. An Elder.

JOSEPH F. RUTTER, 71 28 12mo. 1893.
Swansea.

THOMAS SALTHOUSE, 76 11 11mo. 1893.
Birkdale, Southport.

LILIAN B. SAYER, 2 25 2mo. 1894.
Norwich. Daughter of John and Eliza L. Sayer.

BENJAMIN SCOTT, 57 13 12mo. 1893.
Moseley, Birmingham.

WILLIAM R. SELMAN, 76 18 3mo. 1894.
Melksham. An Elder.

MARY ANN SELMAN,	77	2	2mo.	1894.
<i>Melksham.</i> Wife of William R. Selman.				
JESSE SESSIONS,	89	16	4mo.	1894.
<i>Gloucester.</i> An Elder.				
ELEANOR SHACKLETON,	64	14	2mo.	1894.
<i>Worle, near Weston-super-Mare.</i>				
MARY SHERRIN,	83	30	12mo.	1893.
<i>Bristol.</i>				
LYDIA SHIELD,	35	28	12mo.	1893.
<i>Redcar.</i> Daughter of William and Mary Ann Shield.				
JOHN SHILLINGTON,	84	12	1mo.	1894.
<i>Grange, Ireland.</i>				
JOSEPH J. SIMMONDS,	64	21	5mo.	1894.
<i>Hereford.</i>				
ALFRED SIMMONS,	54	19	5mo.	1894.
<i>Fairford.</i>				
JOHN H. SIMMONS,	25	5	12mo.	1893.
<i>South Hornsey.</i> Son of Peter and Lucy Simmons.				
GEORGE W. H. SMITH,	15	6	12mo.	1893.
<i>Hammersmith.</i> Son of Eliza Smith.				
MARY SMITH,	54	7	4mo.	1894.
<i>Kensington,</i> Wife of Richard Smith.				
PAUL SMITH,	76	23	10mo.	1893.
<i>Liverpool.</i>				

THOMAS SMITH,	76	9	11mo.	1893.
<i>Middlesborough.</i>				
WILLIAM SMITH,	82	3	10mo.	1893.
<i>Chelsea.</i>				
THOMAS SOUTHALL,	70	5	12mo.	1893.
<i>Queen's Ferry, Chester.</i>				
JOSEPH J. SPARKES,	46	2	7mo.	1894.
<i>Reading. A Minister.</i>				
JOSEPH STANDING,	53	20	7mo.	1894.
<i>Charlwood.</i>				

The death of this dear friend was awfully sudden. In the midst of life and apparent health, whilst actively engaged in business, in a moment the summons came, and after a few hours of total unconsciousness the spirit returned to God who gave it.

Though thus sudden was the call to give up the earthly stewardship, his family and friends have the great consolation of believing that the all-important work of Divine grace, leading to reconciliation with God, through our Lord Jesus Christ, was blessedly realised. And although, from the suddenness of the attack, no opportunity was afforded to declare to others what his feelings were at that solemn moment, yet the quiet consistency of his daily life, his unselfish regard for others, his considerate kindness to

those in his employ, and to all with whom he came into contact, with a scrupulous regard for truth and uprightness in all his business transactions, gave unmistakable evidence that his faith was that which worketh by love to the purifying of the heart.

Solemn, indeed, is felt to be the lesson to survivors. Truly, we know not what a day may bring forth ; and the words of Jesus Christ are forcibly brought to mind : " What I say unto you, I say unto all, Watch."

JOHN STALKER, 62 28 1mo. 1894.

Carlisle.

LAURA STANILAND, 78 30 11mo. 1893.

Holloway. Wife of Joseph Staniland.

SARAH STANSFIELD, 83 20 6mo. 1894.

Wellingborough. Widow of John Slater Stansfield.

THOMAS M. STEPNEY, 85 5 6mo. 1894.

Goswell Road, London.

TOM STIRK, 46 30 12mo. 1893.

Leeds.

EMMA S. STURGE, 68 16 5mo. 1894.

Melksham. Widow of Thomas Sturge.

She was so devoted to the interests of the Society of Friends that she will continue to live in the memory of those with whom she so

frequently met, when any matter of business or special interest brought the members of that Society together. Although for many years her bright spirit had only a weak body for its tenement, it was a very unusual circumstance for her to be absent from any gathering that duty called her to attend ; and the interest she constantly felt in anything that affected the Society continued to the end. The little meeting in Melksham was very near her heart, and with failing breath she commended it to those who stood round her bed, when the sands of time were nearly run.

During many weeks of extreme prostration and seasons of acute pain, the blessed assurance of her Saviour's presence never left her. Often in the night, when suffering from a restlessness that cannot be described, she would repeat passages of Scripture, and express her thankfulness that these beautiful words were given her to dwell upon, when reading or even listening to portions being read would have been impossible. On one occasion she said, "Call upon Me in the day of trouble, I will deliver thee, and Thou shalt glorify Me," adding "I am so glad it says 'shalt glorify Me,' for then I suppose it will be so, and I do want to glorify

Him for His love, wonderful love."

Emma Sophia Sturge had been a widow forty years, and many times she said, "I have indeed proved the truth of the words 'He defendeth the cause of the widow.'" It was her great desire to help others to trust in the Lord, and this record is given as her dying testimony to the truth that the promises of God are yea and amen in Christ Jesus: and thus she being dead yet speaketh.

SARAH ANN TARRANT, 63 13 1mo. 1894.

Wanstead.

JOHN TATHAM, 18 2 11mo. 1893.

Sunderland. Son of William J. and Sarah C. Tatham.

ANN TAYLOR, 80 26 6mo. 1894.

Sunderland. Widow of Robert Taylor.

MARTIN TAYLOR, 69 11 1mo. 1894.

Halstead.

SARAH TAYLOR, 101 11 3mo. 1894.

Cheltenham.

EDGAR G. THEOBALD, 22 15 12mo. 1893.

Saffron Walden. Son of the late Joseph Theobald, of Bath.

MARY THISTLETHWAITE, 77 31 3mo. 1894.

Bolton.

ELIZABETH THOMAS, 98 16 11mo. 1893.
Brislington, near Bristol. Widow of George
Thomas.

Eliza Thomas (as she was always called), whose long and beneficent life closed in the autumn of 1893, was the daughter of Thomas and Elizabeth Greer, and was born in County Armagh, Ireland, on the 9th of Fifth month, 1795. We are told that "the Greers are descended from the Clan Macgregor, and date their ancestry as far back as A.D. 834, from Alpin, King of Scotland." Whatever she may have inherited from this source, she possessed at the same time all the more attractive qualities which we associate with the people of the land of her birth. An incident of her girlhood, related by a great-niece, seems quite characteristic, even to those who knew her only in her later years.

"During very troublous times in Ireland, she was staying at the house of her grandfather, in Dublin. One evening, when the family were at tea, two men entered the room and demanded that money and plate should be given up to them. On her grandfather's refusal to do so, one of the robbers presented a pistol at him, whereupon the brave girl started up and deliberately took the pistol out of his hand, saying, 'Wouldst thou

kill my grandfather ?' She opened the window and gave the alarm. The robbers were both captured, brought to trial, and punished."

In 1831, Elizabeth Greer was married to George Thomas, of Bristol, and thus entered upon a sphere of usefulness which she was well fitted to fill. Her husband had ample means, and the desire to use them for the good of his fellow men. He became a philanthropist, and in an especial sense a benefactor to his native city, and his wife seconded him in every benevolent undertaking, with an energy and sweetness of spirit which could not fail to add value to his efforts. He was one of the founders of the Bristol General Hospital, now a large and important institution ; but it had a modest beginning, and at first, limited funds. In early days, Eliza Thomas used to make linen for the hospital, to save expense, sometimes sitting up late at night to accomplish her purpose. She was not one who sought for some great work to do ; she simply did what came before her, and it grew under her hand. She, together with her husband, united herself with the Total Abstinence movement in the first and unpopular period of its existence, and though she never took a public part in its advocacy, her influence was felt, and occasions were not wanting

during her long life when her power of helping others was much enhanced by her practice in this respect. She was deeply interested in an institution for the training of young girls for service, established earlier than most of its kind, and also in the Anti-Slavery cause, and other great movements which claimed the zeal and labour of the good and earnest, both in her earlier and later days.

She was at the same time always a thorough and consistent Friend. Whilst liberal towards others, and the reverse of narrow-minded, she never swerved from her loyalty to the Society, and filled various of its offices from time to time. In all she was herself, and, in a sense, always the same ; whether as an Elder or as member of the committee of Sidcot School, she presented the same gracious and encouraging bearing, the same hopefulness and sweetness, combined with discrimination and tact in administering words of counsel and reproof, as well as those of encouragement in the right time and way. She was one who drew the best out of those with whom she came in contact, but there was no lack of perception, or failure to distinguish between differing degrees of merit.

George Thomas died in the winter of 1869, at

the age of 78 ; his wife therefore survived him nearly twenty-four years. She continued to reside in the house at Brislington, near Bristol, which had long been their home, and that house and its pleasant gardens will always be associated with them both, and latterly with the survivor in her beautiful old age. As far as lay in her power she went on with her husband's work, aiding the objects in which both had been interested, and dispensing much in other forms of charity. She gave with an alacrity and cheerfulness which were most refreshing to those who sought her assistance in the things they had at heart ; and helped in private cases to an extent which, probably, no one knew. Nor was this all. From time to time her home became the refuge of solitary and afflicted ones, whose needs she knew, some of them remaining members of her household for years. There are many who can give, and give gracefully, who would be less ready with such kindnesses as these.

Eliza Thomas was an earnest Christian, and a humble and self-denying follower of her Lord. It is difficult to sum up her character without seeming eulogistic ; but remembering that she was an instance of fine natural qualities, elevated by the grace of God, we need not hesitate to say

that she adorned her profession, and was herself adorned with good works. Her outward gifts, her striking appearance, beautiful to old age, her gracious manner and bearing, were sanctified, as well as her quickness of comprehension and advantages of position, and added to her influence for good. Though not one who gave much expression to her feelings on religious subjects, she was less reticent as to her personal experience than many of her contemporaries and fellow-professors ; was always ready "to bear her testimony," and while disclaiming any merit of her own, to speak of her firm trust in her Saviour. Humble and believing, there was no faltering in her confidence and hope. The following memorandum has been found since her death.

"I have nearly ended my ninety-third year, and can truly testify that goodness and mercy have followed me all the days of my life ; and I am rejoicing in the prospect of dwelling in the house of the Lord for ever."

A friend, who was much with her, writes :—
"One day, about six months before her death, she had been very ill, and had not expected to get better ; and then when she suddenly realized that she was getting better, and might be here some time yet, she was so disappointed, it was quite

touching to see how she did long to go home, though she was willing to wait the Lord's time. I never could describe to you her patience and sweetness, or her loving thoughtfulness for those around her. In all the years I was closely associated with my dear aunt I can never recall a hasty or impatient word ; she was all sweetness and goodness, and it did one good to be with her."

Eliza Thomas retained her powers of mind and body to an unusually advanced age. It was only in the last few years that, after repeated attacks of illness, her remarkable vigour began to fail. Gradually she withdrew from her regular attendance at meeting, and showed other signs of feebleness ; but she rejoiced to see her friends, retained her memory and her hearing, and continued to take a hearty and sympathetic interest both in public and private affairs. A beloved niece, who was much with her, speaks of her support and counsel in a time of difficulty as having been quite invaluable. She has been heard to say that she did not know why her summons was delayed so long ; but those around her felt no perplexity on the point. It was not until a few weeks before the end that her mind became clouded. Even then she liked to hear the Scriptures read, especially the Psalms, which seemed

to cheer and comfort her. She died in the 99th year of her age, and her loss has been felt not only by those who were around her in her declining days, or such as had partaken of her bounty, but by many who had seen her but seldom of late, but who had felt her presence amongst them to be one of the best influences of their past lives.

The following stanzas, written by one who had long known E. Thomas, are strikingly appropriate to her life and character :—

ELIZA G. THOMAS.

O voyager to the Eternal shore,
The stormy days at length are o'er ;
Well hath the Pilot steered thy barque
Over the ocean wide and dark :
The harbour gained, and furled the sail ;
Thy anchor dropped "within the veil."

O pilgrim to the sacred shrine,
Where Heavenly lights for ever shine ;
The path thy willing feet have trod,
Led to the city of thy God ;
And on thine ear, within its walls,
Sweetly the song of angels falls.

O worker, thy long day is ended,
Thy loving hands the vines have tended ;
The burden borne through mid-day sun

Obtained the joyous word "well done" ;
Now thou hast entered into rest,
Reclining on thy Master's breast.

O watcher at the unopened door
Thy loved ones entered long before ;
Now thou has heard the midnight cry,
"The Bridegroom cometh : He is nigh :"
Thy lamp was trimmed, and never paled,
Nor had the "oil of gladness" failed.

O lady, gentle, loving, good,
Alike in gentle womanhood ;
And in thy evening's "calm decay,"
Lovely as in thy maiden day :
The poor and needy, blind and lame,
Welcomed thy smile, and blessed thy name.

O wife of one whose tender heart
Made life a service to impart,
By generous gifts, and purpose brave,
To help the out-cast and the slave ;
How well thy part in all was borne,
Amid the world's applause or scorn !

Lover of nature, fruit and flower
Teemed in thy garden's sunny bower ;
But not to grace the sumptuous board,
Or add to luxury's needless hoard ;
Thy fruits refreshed the fevered head,
Thy flowers the poor man's dying bed.

O humble handmaid of the Lord,
Thy faith reposed on His dear word ;
It was thy Saviour's dying love,
That fixed thy gaze on things above ;
And all the deeds that thou hast done,
Shall be remembered—every one.

Now we resign thee for awhile ;
Thy noble presence, gracious smile
No longer make this world more blest ;
We lay thee gently down to rest.
Saviour ! from whom *she* cannot sever,
Be with her mourning friends for ever.

AGNES THOMPSON, 28 5 10mo. 1893.

Barnard Castle. Daughter of Aaron and Catherine Thompson.

JOHN THOMPSON, 62 12 1mo. 1894.

Rawdon.

JOSIAH THOMPSON. 86 15 11mo. 1893.

Ashby Hall, Suffolk.

REBECCA THOMPSON, 79 26 12mo. 1893.

Bridgwater. An Elder. Wife of Francis
J. Thompson.

JAMES H. THORP, 36 25 2mo. 1894.

Melbourne. Son of James Thorp, of Hull.

ELIZABETH M. A. THWAITES.

41 17 10mo. 1893.

Luton. Wife of Edmund Thwaites.

BENJAMIN TOWNSON, 48 25 3mo. 1894.

Leighton Park, Reading. An Elder.

Benjamin Townson, third son of Thomas and Jane Townson, was born on the 13th of Sixth month, 1845, at Plough Court, Lombard Street, London. He was early deprived of the loving care of his mother, who was called to her heavenly home on the 1st of Twelfth month, 1846.

In his third year he paid a long visit to his father's eldest sister, Mary Windsor, who lived at that time at Ulverstone ; and in later years he still vividly recalled the journey across the Duddon Sands, which was rendered memorable by the coach sticking fast in a quicksand, and by the passengers being taken forward on horseback. The confinement of London life not suiting the children's health, he and his little sister were again placed under the care of the same aunt from 1851 to 1853, and very thoroughly was the free, happy country life enjoyed—the long rambles through wood and lane, and the First-day treat of riding on the box of the carriage of an old great-aunt to and from the quiet little Swarthmoor meeting-house, where the stillness was rarely, if ever, broken by the spoken word or the voice of prayer. Yet who can say what

thoughts of God may even then have come to the little boy, who is remembered as sitting "so still in meeting." Those who knew Benjamin at this time speak of him as a bright, lively, good-tempered child, full of fun and merry sayings, with a sunny smile and peculiarly hearty laugh, which remained a characteristic through life. During this visit, influences were, we believe, at work, which brought forth fruit in after days. The love of truth and a deep reverence for holy things were inculcated, and the habit was formed of committing to memory passages of scripture and hymns.

At the age of nine, he was sent to school at Epping; and in 1856 he joined his two elder brothers at Ackworth School, where he stayed for two years, leaving it for Croydon in the summer of 1858. Here, with the exception of one year at the Flounders Institute, 1862-63, the next nine years of his life were spent; two years as a scholar, and the remainder of the time as an apprentice and junior teacher. W. Robinson, the superintendent of the school during this period, says of him, "He was conspicuous, both as a schoolboy and as a junior teacher, for quiet kindness and geniality of disposition, which made him a favourite with school-fellows and

teachers ; and as a teacher, there was, combined with this, a firmness and decision of character very helpful to him in his dealing with boys, whose love and esteem he won in no small degree. He was also marked by a sterling integrity, which forbade any hollowness or pretence, and at the same time there was a susceptibility to conscientious conviction, which led him to voluntary confession of wrong doing when it was brought home to him."

During his school-days, portions of his vacations were frequently spent with Thomas Allis, of York, and Peter Bedford, of Croydon, with whom he was a special favourite. These two dear friends, by their kindly loving counsel, fostered the growth of that deeper life, of which his extreme reticence as to his own personal experience caused him to shrink from speaking. This reticence, partly due to natural temperament and the dread of unreality, was probably much increased by the atmosphere of reserve in which his childhood had been passed, and the early loss of his mother, to whom he would naturally have confided his deeper feelings.

It was with some reluctance that he took up the profession of teaching ; but having once determined upon it as his life-work, he entered

on the necessary preparation with that whole-hearted earnestness and energy which characterised him throughout life.

The year spent at the Flounders Institute was much appreciated. Letters written during this year give full details of study, accounts of long walks to monthly meetings, in the business of which he took great interest ; and short notices of books read, among which is mentioned "John Woolman's Journal," with the boyish criticism : — "It is the best Friends' life that I have read ; there is something so Christ-like and charitable in it, that you feel in reading it that you quite love the man." In 11th month, 1862, he speaks of assisting in an adult school started in the village by two of the students, of which a month later he writes, "The men are so earnest about their work, that we have opened it in the morning as well as afternoon."

On his return to Croydon in 1863 he again settled down to the quiet routine of teaching and study. Leisure time was carefully utilised for self-culture ; a wide course of reading was marked out and steadily adhered to, the classics occupying special attention, but time also being found for the works of Carlyle, Ruskin, Trench, and other standard authors, whose books were

read and re-read, discussed and criticised ; while poetry, especially that of Wordsworth and Tennyson, was studied with ever increasing delight, long passages being committed to memory. Often in after years at Leighton Park, in the quiet time after the boys had all gone to bed, he would recite to his wife these same long passages from his favourite poets, remembered from the Croydon days. One of his colleagues at this time thus writes of him :—
“I do not remember that B. ever took much part in games, nor was he an ardent naturalist, though much interested in botany ; but his genial sympathy and hearty interest in whatever the boys had in hand caused his patronage to be much esteemed. Even in those young days I was struck with the way in which, in all matters of discipline, he would single out those points likely to affect character, rather than pay too much attention to simple breaches of school regulations. Although his work at Croydon hardly gave scope for the full exercise of his powers, it afforded valuable training in the steady conscientious performance of duty. A high aim in life was encouraged by the example of the superintendent, and the influence of many Friends now passed away, who at that time took

a warm interest in the school, among whom may be mentioned Peter Bedford, Samuel Gurney, Josiah Forster, and John Morland. There was much also in Croydon meeting that drew forth his sympathy and won his admiration. The addresses of John F. Marsh were greatly appreciated, as also were the occasional visits paid to the house of this friend, whose loving insight led him to remark after one of these visits, "I *felt* there was good in that young man."

B. Townson used his leisure time most diligently for self-culture with good effect. After tea, when not on duty, the curtains were drawn and the lamp lighted (and kept burning beyond the time when gas was permitted), and the whole evening enjoyably occupied with careful study, chiefly of the classics. The night was also shortened by rising at five for an hour's work before the boys were called. One of his striking features at this period was his merriment and genuine laughter, also his rich, full voice. He was called upon to read one evening in the family reading, and we were told that one of the maids remarked afterwards, that "It was like being in Paradise," listening to him.

In the summer of 1867 he again went to the Flounders Institute to prepare for his final B.A.

examination, and he considered it a great privilege once more to come under Isaac Brown's teaching and ministry. He seems, during this year, to have taken some part in the Scripture Reading Meetings, for which he wrote one or more papers.

In reference to this time, W. H. Longmaid writes:—"Although never very communicative on the subject of his religious convictions or feelings, the gravity and thoughtfulness of his demeanour on all serious occasions, left little doubt that there was much more of religious thought and sentiment than he was disposed to give expression to. I do not remember a single instance of any word or act inconsistent with the character of a Christian gentleman. He was an earnest student, frank and courteous in manner, beloved and respected by all who knew him."

A fellow-student thus speaks of the influence exerted over himself and, doubtless, over others,—
"I had often thought I should like to express to him my thanks for all I have owed to him; there was in him a higher ideal of culture, a greater interest in things outside the narrower scholastic circle, broader sympathies and deeper appreciation of what was best by way of training for the vocation we had chosen."

On leaving the Flounders Institute in 1868,

having secured his London degree, he took a post in the school at Kendal, then conducted by Henry Thompson, who thus speaks of the time spent under his roof:—"For the next nine years, Benjamin Townson assiduously devoted himself to the development of skill in the practical business of his profession. Whilst judiciously avoiding the danger into which enthusiastic students sometimes fall, of neglecting the physical development, he ever kept steadily before him not only the duty of the hour towards his charge, but the equipment of himself for the yet higher professional work which time might bring to him. This was to him a labour of love. His intellectual taste was a loyal ally to his sense of the high aims which should be the teacher's. To work was to be happy, and he read prodigiously. Associating himself with a London library, he was able largely to counteract the literary disadvantages of a small provincial town, and to keep abreast with the latest and best results of scholarship. He made himself acquainted with a large range of the ancient classics, and became familiar with much of the best literature of France and Germany, and to a less extent with that of Italy.

"His familiarity with the practice of translation, and his nicety in the exact rendering of an

author, finally made him an exceedingly able and interesting teacher. The rapidity with which he would present delicately varied renderings of a difficult poetical passage, each one of which would convey its special contribution to the elucidation of its full meaning, gave charm to his teaching and confidence in his power to his pupils.

“By nature a thorough gentleman, this gifted teacher’s handling of boys was marked by a quiet power which never made an enemy. He rarely tried to crash through a difficulty, as more wilful men often do, but met obstacles, calmly confident in the force of gentle ways.”

Although he had obtained the London B.A., and was upwards of thirty years of age, his sense of the dignity of his profession, combined with his desire to devote himself still more entirely to scholarly life and companionship, led him to resolve to take a course at Cambridge, and he entered Trinity College in 1877. Many who knew him there speak lovingly of his influence for good, one specially mentioning that he could not be sufficiently thankful for having come under that influence.

After taking his degree at Cambridge, he was engaged in the High School, Nottingham, where he speedily gained an important position,

and was highly esteemed alike by colleagues and pupils.

One of his colleagues writes:—"In September, 1881, Mr. Townson came to Nottingham from Cambridge, at which university he had entered somewhat later in life than is usual. He held a scholarship for classics at Trinity College, a distinction which, in his case, was the more noteworthy, as it is very seldom conferred on men above the prescribed age, and is, when so given, a mark of conspicuous merit. . . . In addition to his attainments as a classical scholar, he had an accurate knowledge of French and German, both an acquaintance with the literature of those languages, and a facility in speaking them, acquired abroad, seldom met with in Englishmen. As a teacher he was most successful; even the idlest were encouraged to work, his influence being felt alike by those and the more industrious. . . .

"Amidst the work at school which absorbed so much of his attention and energy, he found time for literary work of various kinds, and besides other writings, edited a very useful and successful series of 'German Readers,' in the preparation of which his long and varied experience as a teacher, added to his ready

intuition and grasp of his subject, enabled him to anticipate the difficulties of beginners, and to smooth their course with a skill appreciated by both masters and boys, and marking his books as models of what school-books should be. The 'Readers' have a large sale, and are used in several of our leading schools."

One of B. Townson's Nottingham pupils writes :—"His thoroughness as a scholar, and his gentlemanliness as a man alike influenced us greatly, though we did not and may not know it. If we were baffled by a difficulty he did not remove it, but helped us over it. If we were sleepy or seemed uninterested in our work, he did not immediately punish us for being lazy, but exerted himself to awaken our interest and make the lesson more attractive. Were we talkative or fidgety, a look composed of a frown and a smile was his usual reprimand. I remember one day when we were translating Livy, I leaned back against the wall and put my feet up on the form. He told me quietly to take them down. A minute afterwards my feet were up again, and just as quietly he bid me put them down. Two or three times I repeated the offence—I suppose to see how long he would stand it, or see what he would do, but he each

time only quietly, but perhaps with a sadder look, told me to sit up, until, for very shame, I could not try him further. Never did I or any one in the class repeat such insolent bravado. His patience, his forbearance, his quickness to understand a boy, and his tact, did what no expression of anger would have done. Rarely was he seen downright angry. Only such things as meanness and deceit called forth his wrath; and then his whole being was moved with indignation. Determined but not severe, quiet but not dull, forbearing but rarely indulgent, interesting and cheerful, he essentially understood the practical management and instruction of boys. They enjoyed their lessons, were orderly and well behaved, and liked him -- what better test of the capability of a teacher?"

It may be interesting here to remark what were the special traits of character, which at Croydon, Kendal, Nottingham, and afterwards at Leighton Park, won for him that loyal admiration, respect and love so universally accorded. In the many letters received from old pupils, after the home call had been given, touching allusion is again and again made to his manliness, strong sense of justice, unfailing courtesy, kindness, and

patience, and the rare modesty and humility which ever kept self in the background. "Those who knew him best loved him most," was, indeed, truly said regarding him. One pupil, who has since become a schoolmaster, after speaking of the affection and esteem in which all his pupils held him, goes on to say—"I have often helped myself out of a difficulty when teaching, by asking myself what Mr. Townson would have done in the same case."

Among a wide circle of relatives and friends, many looked to him for aid, sympathy and advice, ever cheerfully and unselfishly given. His buoyant and hopeful disposition enabled him to face the troubles of life, of which not a few fell to his share, with manly courage and patience. Difficulties and perplexities that would have daunted many another, seemed to have no effect on that brave spirit; all were met with the ready tact and resource and the child-like "quietness and confidence" of one who relied in all things on an ever-present and almighty Father in Heaven. In the words of his favourite poet, R. Browning,—words which he loved to repeat, he was indeed

"One who never turned his back but marched
breast forward,

Never doubted clouds would break,
Never dreamed though right were worsted, wrong
would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake."

Successful in his profession, with wide and varied interests, an ardent lover of nature, and entering with enthusiastic enjoyment into all that is purest and best in literature and art, life at this time seemed full of promise, especially so after his marriage in Fourth month, 1888, with Edith Armitage, daughter of Samuel Fox Armitage, of Nottingham, a union followed by six years of almost ideal happiness.

It was an intense joy to him to have a house of his own, after his lonely life in "rooms," but he was anxious that his happiness should not be selfish, but that others should benefit by it, and many are the acts of kindness that can be remembered in connection with this happiest time of his life.

His eldest child, Geoffrey Armitage, was born Fourth month 21st, 1891, and at that time B. Townson's cup of happiness seemed full. He passionately loved this child, and all his plans and thoughts for the future centred round him. A second boy was born at Leighton Park School, on

Eighth month 2nd, 1893, and was named Benjamin Arnold.

A year and a half after his marriage, B. Townson removed to the new school at Leighton Park, Reading, of which he had been appointed Head Master. Respecting this a friend writes :—" During his residence in Nottingham, whilst retaining his loyal attachment to the Society of Friends, Benjamin Townson necessarily gave the greater part of his energies to educational work beyond its borders. But a change was progressing in the circumstances and needs of the Society, which was to result in his being called to occupy a new position, for which his previous life and training had been largely preparing him, however little this may have been realized by himself.

"For some time past there had been a growing feeling that the sale of Grove House School, Tottenham, by the trustees in 1877, had been a mistake, and that it had done much to encourage Friends in the practice of sending their sons to receive a training under the care of members of the Established Church. This feeling found expression in the pages of the '*Friends' Quarterly Examiner*' in 1883, and again in 1887, and led to the whole subject being taken

up by the Yearly Meeting itself with such vigour, that towards the end of 1888, the Friends' Public School Company was incorporated.

“It was, however, no light task which faced the directors of this company, and they saw at once that their success or failure must depend largely upon the first Head Master of the new school. When their choice ultimately fell upon B. Townson, both he and they realised that he was giving up an assured position of considerable usefulness, and risking much on a venture, respecting which there were many prophets of evil. From the first, however, he regarded this new work as a service for God, and determined that so far as he was concerned, nothing should be wanting to ensure full and complete success. How this success exceeded the most sanguine anticipations, so that four years after its opening the school had increased elevenfold, is known to most Friends; but perhaps few realise how largely this success was, under the Divine blessing, due to the unwearied labour, exceptional ability and whole-hearted devotion of B. Townson. Never daunted by discouragement or difficulty, always patient and self-possessed in the midst of trials that would have irritated most, he speedily won the confidence of all who

came in contact with him. His efforts, seconded as they always were by those of his wife, and by her warm motherly interest in the boys entrusted to their care, ensured the prosperity of the school and the rapid increase of its numbers.

“One very striking feature of his character should be noticed in this connection. His unusually high standard of truthfulness made him shrink from the practice, too common amongst school-masters, of giving to parents glowing accounts of the conduct and progress of their children. But his faithfulness in pointing out defects which needed to be remedied, so obviously arose from his desire to give an accurate report, and was so uniformly blended with an affectionate interest in his pupils and with a sympathetic insight into their characters, that the most indulgent parent had not even an excuse for taking offence. And when words of praise were merited they were generously given, and were valued all the more as coming from one who never gave them unless they were deserved.

“The perfect confidence felt by the boys in his justice and impartiality was in itself a high tribute to his character, and he was eminently successful in securing the loyalty and love of the

colleagues who shared with him the educational work of the school.

“As a member of Reading Meeting, B. Townson was highly valued by his friends, and filled with much acceptance the office of Elder. His expositions of Scripture truth, whether given publicly at a reading meeting, or more privately to his own boys, were marked by much discernment and deep reverence ; whilst the practical turn often given to them largely increased their value. Whilst not free from the reticence on religious subjects, which for good or evil so often marks those who have had their birth in the Society of Friends, B. Townson never shrank from letting it be seen on whose side he was, and was clear in his expressions of love and allegiance to the Saviour, in whom he trusted as his deliverer from the guilt and power of sin. That this trust was no formal profession was abundantly shown by the whole tenour of his life, and not less by the spirit in which he met trial and sorrow.

“A devoted, tender father, entering with keen zest into the interests of family life, and himself doing much to make that life bright and happy, it was no common sorrow that wrung his heart when, in the spring of 1894 his elder son

was suddenly and mysteriously laid low with scarlet fever. The child and his mother were of necessity at once isolated, and this isolation was throughout scrupulously maintained, although it added manifold to the trial of the father, who continually longed to minister to the needs of his dear ones. The anxiety of those days of illness was terrible indeed ; yet when the beloved child was taken home to be with his Saviour, the one desire of his father seemed to be that the sorrow, instead of hardening the hearts of the mourners, should draw them nearer to their Heavenly Father, and lead them to full consecration of heart and life to Him. Doubly precious in our poor human judgment would have been the influence of a man thus taught of God, and willing to learn His lessons ; but God willed it otherwise, and he who was so brave, so patient, and so trustful, was stricken down by illness, which his bodily frame, weakened by the strain of days and nights of anxious watching, was unable to resist. The fuller service for his Lord and Master, for which he had longed, was to be performed, not on earth, but in Heaven ; and on Easter Sunday, the 25th of Third month, 1894, he passed, as we reverently believe, into the unveiled presence of his God and Saviour.

“May the prayer of those who knew and loved him often ascend for those whom he has left behind to face the world, without the stay of his loving and helpful presence; and may the example of his life stimulate many to that whole-hearted consecration to the Lord Jesus, which he desired for himself and for others.”

GEOFFREY A. TOWNSON, 3 15 3mo. 1894.

Leighton Park. Son of Benjamin and Edith Townson.

PHILIP D. TUCKETT, 60 24 7mo. 1894.

Hampstead.

CAROLINE TWEEDY, 85 16 6mo. 1894.

Truro. An Elder.

THOMAS WADDINGTON, 58 3 12mo. 1893.

Bolton.

ARTHUR H. WALLIS, 36 17 7mo. 1894.

Basingstoke. Son of Arthur Wallis.

HANNAH WALLIS, 79 29 1mo. 1894.

Brighton. Wife of Marriage Wallis.

ELIZABETH WALTON, 70 1 6mo. 1894.

Oldham.

RUTH WALTON, 61 13 7mo. 1893.

Darlington. Wife of John T. Walton.

THOMAS WARING, 74 16 4mo. 1894.

Ferns.

CELIA WARNER,	60	17	10mo.	1893.
<i>Hoddesdon.</i>				
ELIZABETH WATERHOUSE,	77	14	10mo.	1893.
<i>Liverpool.</i> Widow of Octavius Waterhouse.				
WILSON WATERFALL,	81	19	9mo.	1894.
<i>Torquay.</i> A Minister.				
ANNIE P. WATSON,	31	22	4mo.	1894.
<i>Wakefield.</i> Wife of Charles D. Watson.				
JOSEPH WATTS,	70	21	5mo.	1894.
<i>Higher Broughton, Manchester.</i>				
WILLIAM WEATHERILL,	70	21	7mo.	1894.
<i>Leavening, near Malton.</i>				

William Weatherill, of Leavening, was converted to Quakerism in early life, through the written ministry of Richard F. Foster.

Though his affliction in being deaf and dumb, most cheerfully borne, prevented his taking any vocal part in meetings, yet he so prized gathering with Friends for worship, that for many years he regularly walked the six miles to Malton meeting. When increasing age made a twelve mile walk too long, he continued to come in frequently on horseback.

During the painful illness, borne with Christian fortitude, which closed his life, he gave touching testimony to the help which his membership in the Society of Friends had been to him.

SARAH WEBB,	72	24	5mo.	1894.
<i>Blackrock, Dublin.</i>				
WILLIAM WEBB,	77	4	6mo.	1894.
<i>Bessbrook.</i>				
SIMEON WEBSTER,	40	22	8mo.	1894.
<i>Southport.</i>				
HAIDE WELLS,	47	5	9mo.	1894.
<i>York.</i>				
JAMES WHITE,	75	24	6mo.	1894.
<i>Stoke Newington.</i>				
WILLIAM H. WHITE,	64	3	10mo.	1893.
<i>York.</i>				
SARAH J. WHITE,	65	28	3mo.	1894.
<i>York. Widow of Willm. H. White.</i>				
WILLIAM WHITELEY,	72	6	7mo.	1894.
<i>Oldham.</i>				
JOSEPH WHITFIELD,	79	1	5mo.	1894.
<i>Leeds.</i>				
JACOB WIGHAM,	71	14	6mo.	1894.
<i>Kirklington. An Elder.</i>				
ROBERT WIGHAM,	73	17	9mo.	1894.
<i>Coanwood.</i>				
SUSANNA WILDING,	85	5	8mo.	1894.
<i>Llangunllo, Radnorshire. Wife of John Wilding.</i>				

The following Minute has been adopted by Hereford and Radnor Monthly Meeting.

“In recording the decease of our beloved friend, Susannah Wilding, the oldest member of our community in Radnorshire, we desire to acknowledge the value of her long and faithful service. Living under the reverent sense of the presence and favour of the Lord, her company in our meetings was felt to be a savour of life unto life. Her unpretending but sterling Christian character, and her earnest exercise of spirit for the welfare of our church, has, we are confident, borne its fruit in the lives of many around her.”

JOSEPH J. WILLIS, 36 13 5mo. 1894.

Beckenham.

WILLIAM M. WILLIS, 24 23 12mo. 1893.

Hammersmith. Sons of George Willis.

CHARLES S. WILSON, 49 6 12mo. 1893.

Sheffield.

FRED WILSON, 26 26 2mo. 1894.

Middlesborough.

JEREMIAH WILSON, 81 14 12mo. 1893.

Knaresborough.

SARAH WILSON, 67 28 1mo. 1894.

Croydon. Widow of Robert A. Wilson.

EDWIN WINSLADE, 76 5 11mo. 1893.

Manchester.

ALFRED WOOD, 73 26 2mo. 1894.

Wooldale.

LYDIA WOODS,	76	14	6mo.	1894.
<i>Dundrum, Dublin.</i>	An Elder.	Widow of		
Adam Woods.				
WILLIAM WRATHALL,	78	13	7mo.	1894.
<i>Elland.</i>				
JOHN WRIGLEY,	77	3	12mo.	1893.
<i>Oldham.</i>				

*INFANTS, whose names are not
inserted.*

Under three months,	Boys	1	Girls	0
From three to six months,	„	1	„	1
From six to nine months,	„	1	„	0
From nine to twelve months,	„	0	„	1

APPENDIX.

HEZEKIAH BINNS

Formerly of Bradford ; late of Lawrence, Massachussets, who died the 8th of Second Month, 1894, aged 46.

Hezekiah Binns was born in Bradford, 1848. His mother died when he was a year old, so that he had little, if any, home life in childhood. When eight years of age, he was placed at work in an iron foundry, and later in a coal mine, where the influences were unfavourable to good moral development.

His self-sacrificing character was shewn from his earliest days ; for when he earned sufficient money to provide for himself, out of his small earnings he voluntarily repaid his guardian for her trouble and expense in bringing him up.

By what influence he was led to attend Friends' meetings we have no record ; but at the age of fourteen, in the First-day School at Bradford, he gained the rudiments of his education, and in 1870 his name was placed upon the

list of teachers. Attracted by the principles of Friends, he readily embraced them, cherishing them through life.

After his marriage in 1872, for about six years he was separated from Friends by a change of residence ; and joining in worship with a small Methodist Society, was soon appreciated and made use of, so that his departure to America, in 1878, was much deplored by them.

In 1880, when Salem Monthly Meeting received his removal certificate from England, they little thought of the result that would follow, in the gathering together of the earnest body of Friends in Lawrence, Massachussets, through his faithfulness, to which many have been witnesses. In the spring of 1884, through his influence, his wife and four of his acquaintances made application and were received into membership in Boston Monthly Meeting. Meetings were held regularly at their home, and in Sixth month, 1885, a Bible School was opened for adults and children. A year later, other persons having been received into membership with Friends, a meeting was established as Lawrence Preparative Meeting. In Fourth month, 1894, there were sixty-five members of this meeting, with an average attendance on First-day of ninety at the meeting

for worship, seventy at the Bible School, and thirty-five at the Young People's Christian Endeavour meeting. For a stranger in a strange land, and but slightly acquainted with the usages of Friends in America, his work did indeed seem a great undertaking.

He was an exceptional character, rarely moving with the multitude, but always alert for opportunity to help his fellows or do them good. It mattered not how unpopular the cause he espoused ; if convinced of the right, his courage never failed because his abounding love for men was based on his attachment to his Master. Among many incidents illustrating this was one that occurred when he was twenty years of age. A drunken quarrel in the town one Seventh-day evening resulted in the death of one of the party. All sympathy was expressed for the murdered man ; and while the murderer was hurried off to prison, little thought was given to his poor wife and children. H. Binns immediately headed a subscription, and in spite of much opposition and much abusive conduct shown him for his interest, secured ample relief for them.

The success of the Christian work of which he was, humanly speaking, chief in beginning, was indeed remarkable. His efforts were warmly

appreciated by his associates, for he always laboured "to keep the unity of the Spirit in the bond of peace." Those who have visited his Bible Class and attended the meeting for worship at Lawrence have readily perceived the secret of his influence; for, active and devoted, he seemed entirely unconscious that he was doing anything more than his plain and simple duty. His love and thoughtfulness were felt by old and young alike. The more the need the greater his sympathy and aid. Many who were addicted to strong drink found saving grace through his kindly and never-tiring help, always ready at the needful time, often even to anticipation of the wants of others. He imitated his Master in self-forgetfulness, and leaves behind him a memory that will be more and more cherished as the results of his labours continue.

H. Binns was deeply interested in foreign as well as home mission work, and whilst attending a missionary meeting during a severe storm, he was taken ill, and died of peritonitis at his residence at Lawrence, ten days later, on the 8th of Second month, 1894. Towards the end his suffering was intense, but he remained calm and peaceful through it all. When told by the doctors that there was no hope, he appeared quite

unconcerned, and began to make preparations for interment as calmly as if about to make a short journey and then return. His remains were visited by rich and poor, young and old, Protestants and Roman Catholics of all nationalities, so dear was he held in the memory of all who came in contact with him.

One who knew H. Binns intimately says of him :—"He was universally loved and respected, yet quiet and unostentatious in manner, with a loving heart that prompted him to untiring, unselfish effort for the helping and uplifting of others. His advice and counsel were held in high esteem, and all felt that his loss by death was irreparable. Strong, rough men, whom he had encouraged to better things, came to the house during his illness begging to see him, and, kneeling beside the sick bed, wet his hands with their tears. Truly it was a blessed thing to live the life he lived, and to die the death he died."

At his own request the hymns "I left it all with Jesus long ago" and "Rock of Ages" were sung at the funeral, which was largely attended by all classes.

A minute was afterwards received by Brighthouse Monthly Meeting from that of Boston, of which the following is an extract :—"We have

felt a debt of gratitude to you for this dear Friend, who received his first impressions in the religious life while attending the First-day School under your care. His example and noble Christian character have been an inspiration to us ; and the work he has been enabled by grace to perform calls for thanksgiving from all who hold dear the gospel of our Lord Jesus Christ."

